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Editorial

IN devoting this issue to a discussion of the question of the health of the missionary the Editorial Board feels convinced that it is placing a needed emphasis on a vital subject. It is as difficult for a missionary as for anyone else to assume an unprejudiced attitude towards the problem of preserving his own health. The voice of

**The Missionary's
Health from the
Personal Point
of View.**

his better judgment in regard to what is necessary or advisable in the matter of self-care is too often drowned by the noise of other and more clamorous claims. It is important that he should at times demand the silence needed justly to weigh the relative values of the various activities in which he is interested. During such seasons of honest and prayerful thinking he gains a new perspective. He learns, perhaps not for the first time, that his work is not to be measured by any form of quantitative analysis. He also discovers afresh that the quality of his work depends not on being busy but on being efficient. Thus it becomes clear to him that the touchstone by which he is to judge the value of any given activity is the simple word—efficiency. A task for instance presents itself, to decline the doing of which at first seemed selfish; now it is seen that the doing of it will endanger the thorough accomplishment of other, more vital, work. Another task which on the spur of the moment would probably have been evaded, is gladly undertaken because in the clearer light of maximum efficiency it

becomes plain that to leave it undone will mar the entire output of the week's service. An opportunity, perchance, offers to relax one's nervous tension by spending a few hours or a few days in recreation. To seize this opportunity means the omitting of a supposed duty, but the new perspective leads to the conviction that to make use of it will help more towards a better performing of one's whole duty than to keep one's nose to the grindstone. Thus, as the catalogue of conflicting claims is reviewed, the seeming conflicts are largely, if not entirely, removed by this eliminating and illuminating process. How much we all need to be forgiven our feverish ways perhaps not one of us fully and constantly enough realizes.

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THERE is yet another aspect to this question of health which we must all needs face, namely, the point of view of the Societies which support us. The Home Societies have a right to expect their missionaries, even when considered merely as

From the Administrative Point of View.

pieces of valuable machinery, to take every reasonable precaution to maintain the highest possible degree of physical efficiency. One of the speakers at the conference of Foreign Mission Boards held in New York City two years ago emphasized this thought when he said: "It is a far more costly error to rob the missionary of his rights and of the necessities for healthful living and of the equipment for efficient service than it is to prejudice any section of the contributing public by failing to satisfy their ideals of missionary self-sacrifice. Impoverished men and women, disheartened workers, inadequate equipment on the field, will bring a mission Board to bankruptcy more surely than a period of financial stringency at home, or the scattered statements of unintelligent or unsympathetic people concerning the so-called luxury or leisure of the missionaries away from home. At all other costs we must maintain the confidence, health and efficiency of our representatives in the foreign field." The missionary needs, however, to remember that the primary responsibility for the preservation of his health does not rest with the Home Society, for it is too far distant intimately to know or effectively to protect the missionary's health. The missionary may throw back on the home churches the responsibility for not adequately manning the work, but he is not thereby justified in assuming that it is his duty to make up for the failure of others by burning at both

ends the only candle God has given him. Under ordinary circumstances each individual is directly responsible to his Lord and Master for the use which he makes of his own body. There may be times when, just as in the crisis of a great battle, he will be justified in sacrificing everything in order to gain an immediate advantage. In the long run, however, we are persuaded that the self-control and self-sacrifice involved in daily denying one's self the joy of doing something one longs to do, in order to maintain a higher degree of average efficiency, is more pleasing to our Divine Leader than a reckless throwing away of life and strength. The missionary must be his own judge and guardian. If he overworks, it is, more often than otherwise, his own fault.

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THROUGH the courtesy of the officials in charge we are able to give our readers two interesting views of the Nanyang Industrial Exhibition (see pages 447 and 467): one showing the main entrance and the other the building devoted to agriculture. We hope in a later issue to present other pictures of this China's first attempt at a national display of her varied industries, as well as of the Christian headquarters, which has been established in close proximity to the front entrance. This leads us to refer to the budget of expenses in connection with the work at the Christian headquarters, which has been kindly communicated to us by the Executive Committee. We note that the cost of the land, its bunding, and a building thereon (40 ft. by 70 ft.) is estimated at Mex. \$5,300, while an additional Mex. \$1,000 will be required for furnishings, lighting, and educational exhibit. The preaching-hall equipment, together with the travel and entertainment of speakers will, it is thought, amount to Mex. \$3,000, while the general running expenses, including the salaries of employees, will probably equal Mex. \$350 per month, which for six months will call for an additional Mex. \$2,100. It will thus be seen that a grand total of Mex. \$11,400 is deemed necessary for the enterprise, of which sum Mex. \$4,826.56 has already been contributed, chiefly by missions and Chinese churches located in Kiangsu and Chekiang. An additional sum of a little over \$4,000 is expected from Chinese and foreigners in Nanking and Shanghai, leaving approximately Mex. \$2,500 unprovided for. The influences emanating from Nanking this summer will surely be far-reaching enough to

The Nanyang
Exhibition.

justify the prayerful expectation of the Committee that many churches and missions in the more distant parts of the Empire will count it a privilege to help make possible the maximum output from this united effort.

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THE picture which we present, as frontispiece, of a group of members of the Chinese Union Church in Tokyo will, we are sure, be of no small interest to our readers. This Church, organized shortly before the meeting of the Centenary Conference three years ago is, in a very special sense, the charge of the entire missionary body in China. Bishop Bashford, in accepting the responsibilities assigned to him by the committee appointed by the Centenary Conference, pledged in behalf of himself and Pastor Liu all vigilance in discharging the trust and a sincere loyalty to the spirit of interdenominational unity, out of which it grew. That this pledge has been fulfilled, not only in the letter but also in the spirit, is the testimony of all who have had the privilege of witnessing the growth of this Union Church from barely a score to considerably over a hundred members, practically all of whom were not Christians before going to Japan. Not a few have already returned to China and borne faithful witness to the power of the Gospel in their own lives. In some instances this witness has been signally blessed of God to the winning of neighbours and friends. From one of the large cities of the Kwangtung province word has reached us of a son of one of the gentry, who, during his residence of six years in Tokyo, joined the Chinese Union Church, and a few months ago returned to his home in the south to be married. Not only did he take a firm stand with his parents in regard to his Christian duties in connection with his marriage, but he also seized the opportunity to make known to his friends the joy which he had found in fellowship with Jesus Christ. Similar news from one of the cities of southern Shantung tells of two young men of that region who likewise became Christians in Tokyo and, on their return to their northern home last summer, did much to lead their friends to take a favourable attitude towards Christianity, some of whom later became earnest enquirers. Such instances of the far-reaching influence of the Chinese church in Tokyo might be multiplied. Let the sight of the earnest faces in our

Chinese Christians
in Tokyo.

picture be a summons to special prayer that they and their fellow-Christians may all be given courage to witness a good confession before their friends and loved ones when they return to the scattered sections of the Empire from which they come.

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BEFORE this number reaches the hands of many of our readers the Bible Institute at Peitaiho, opening on July 5th, under the leadership of Dr. Wilbert W. White, of New York City, will have begun.

**Dr. White's Bible
Institutes.**

Dr. White and Dr. Sweet are to spend about a week in Peitaiho, while Dr. Rogers and Miss Palmer will remain until July 17. Dr. Sweet then goes to Chikungshan, while Dr. White proceeds farther to attend the Chinese Student Conference for the Yangtze Valley, held at Kuling. Following them Miss Palmer will also visit Chikungshan, while Dr. Rogers is expected to be present at the Kiangnan Student Conference, to be held at the Baptist College, Shanghai. Dr. White and Dr. Sweet in the meantime will join forces at Kuling, remaining there until about the time of the arrival of Miss Palmer and Dr. Rogers from the north, who will continue the Institute until August 5. Dr. White and Dr. Sweet visit Kuliang during the early part of August, joining their associates, who will precede them by five days, at Mohkanshan, where the Institute covers the period from August 10 to 22. There are many indications that a large number of people are uniting in daily prayer that these various Institutes may be the means of much spiritual blessing to the missionaries, English-speaking Chinese, and others who will attend them.

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A SUFFICIENT length of time has elapsed since the Changsha riots in April to make possible a calm study of the outward effects of the uprising in their bearing upon the question of their cause. That it was not primarily an anti-foreign outbreak is clearly shown by the fact that the chief objects

**An After-view
of the Chang-
sha Riots.**

of the wrath of the rioters were the Governor's Yamên and the various government schools. The former and four of the latter were completely demolished. In one of the government schools there must have been as many as thirty separate fires lit in order to accomplish the conflagration of the different

classroom buildings. That the mobs should also have sought to destroy the property of the foreigners is satisfactorily explained on the ground that they knew of no better way in which to wreak an adequate vengeance on the officials, whom they considered the efficient cause of all their distresses. By involving the officials in a quarrel with the foreign powers they were able to hit a harder blow than by any more direct method at their disposal. In addition to the Yamên and schools just mentioned, fifteen places were destroyed, including the Roman Catholic, Norwegian, and China Inland and Liebenzell Missions. Forty-three other places were looted, among which the United Evangelical, the London, and the American Episcopal Missions were seriously damaged. Incidentally some two hundred police sentry-stands and over a hundred rice shops were also destroyed. Among the nineteen places owned or rented by foreigners which escaped with little or no injury were the Yale and Wesleyan Missions, three mission hospitals, the Japanese hulk, and the residences of the British Consul and the Commissioner of Customs, both of which last named places were well guarded. In some instances the landlords padlocked the outside doors and posted "To Let" notices in order to protect their property. No provable distinction was made by the rioters between one mission and another.

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In this connection we wish to refer to the unfortunate wording of a portion of our editorial entitled "The Missionary Conclusion," published in our May issue (page 314). That in our judgment the missionaries in Hunan have, as a body, been less careful than their colleagues in other provinces in guarding against the use of foreign influence in litigation, and in unduly insisting upon treaty rights in the face of local illwill, has been regarded as a natural inference from our statement in May. We hasten to apologize to our fellow-missionaries in Hunan for what must have seemed to them a most invidious and unkind reflection on their wisdom and spirituality, and to assure them of our unbroken confidence and esteem. The particular occurrences which lay behind our comments were of such a nature as to make their detailed publication both unwise and unfitting. That they by no means implicated all the Missions, we should have clearly stated. We are quite sure,

moreover, that our fellow-missionaries in Hunan are not a whit behind their brethren in other provinces in their regret that in some cases there have been defects in the carrying on of the work and in their determination that the best missionary ideals should be maintained. We are pleased to learn that in one case, where the attention of one of the societies working in Hunan was drawn to certain unsatisfactory features in connection with its work, steps were taken before our editorial was written to correct the evil. We wish further to express our regret that our references to this matter were made in such a context as almost to imply that the Hunan riots were in some way the result of the use of unwise methods in mission work. That we meant our comments to carry no such implication may be seen from the interpretation of the situation which we have given in our preceding editorial. We feel sure, however, that our fellow-workers will be one with us in urging the great importance of caution and vigilance in these critical times, lest there should be anything in us or our methods which might give "occasion to the adversary."

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WE draw the special attention of our readers to the account in our Missionary News Department of the tent meetings recently held in Soochow. The information contained there and knowledge of the convictions of one of the participants in the campaign lead us to summarise the prominent features and suggestions as follows:—(1). The effort was a union one; the initial desire to simply reach the outsiders without respect to any particular church was the means of drawing the different churches closer together. (2). The Chinese pastors, helpers and members bore the principal part of the burden of work. (3). The preaching largely centred around Christ and His ability to save all who would trust Him. (4). Effective service was rendered by a large corps of ushers and personal workers. (5). The campaign proved that after-meetings for both men and women can be conducted with profit. (6). The distribution of literature was made prominent, but fuller preparation and selection would probably have helped to better results. (7). Advertising might include, as in this case, not only the use of printed matter, but personal announcement of the meetings by organised bands of workers.

The Sanctuary

"The effectual fervent prayer of a righteous man availeth much."—St. James v, 16.

"For where two or three are gathered together in my Name, there am I in the midst of them."—St. Matthew xviii, 20.

GIVE THANKS

For sunlight, fresh air, and water—the three most important factors in maintaining good health.

That walking, which we can all do every day, is recommended as good exercise. (P. 454).

That "the essential rules of health are neither numerous nor complex." (P. 448).

For summer resorts.

For the decreased mortality among the children of missionaries since our summer resorts came to be commonly used.

For the Bible Institutes which we expect to enjoy at our summer resorts this year.

For good news (see missionary news department).

For a Y. M. C. A. secretary for Amoy.

That the Exhibition at Nanking opened peacefully.

For the successful tent meetings at Soochow. In particular for the spirit of coöperation between different missions and between Chinese and foreigners.

For the "work done and responsibility borne by the Chinese Christians and helpers" at the Soochow tent meetings.

For the life of Christian soldiers who have loved the Chinese and have demonstrated it in death as in life. (P. 480).

PRAY

For the sick, many of whom have become ill through no fault of their own.

For the students of Christian schools who are in heathen surroundings during the summer vacation.

For the leaders of the Y. M. C. A. summer conferences and the students who attend them.

For Dr. White's party and the Bible Institutes which they conduct and for those who attend them.

For "a health conscience" (P. 448).

That we may so order our lives that we may have "an abundance of health, such health as gives spring to the step, fire to the eye, grip to the will, edge to the mind and poise to the soul." (P. 447).

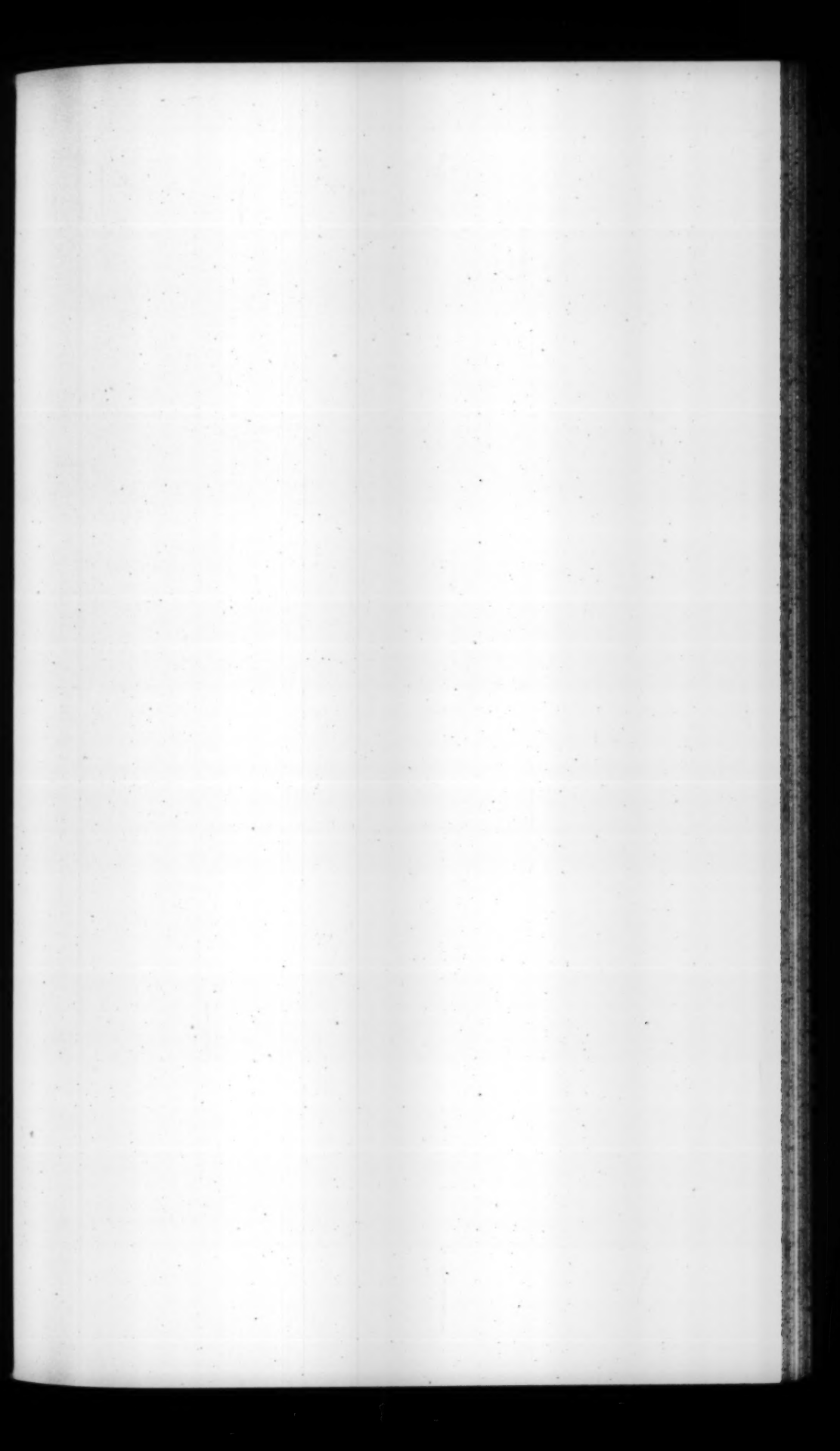
That we may be so guided that we shall use our summer resorts and not abuse them. (P. 463).

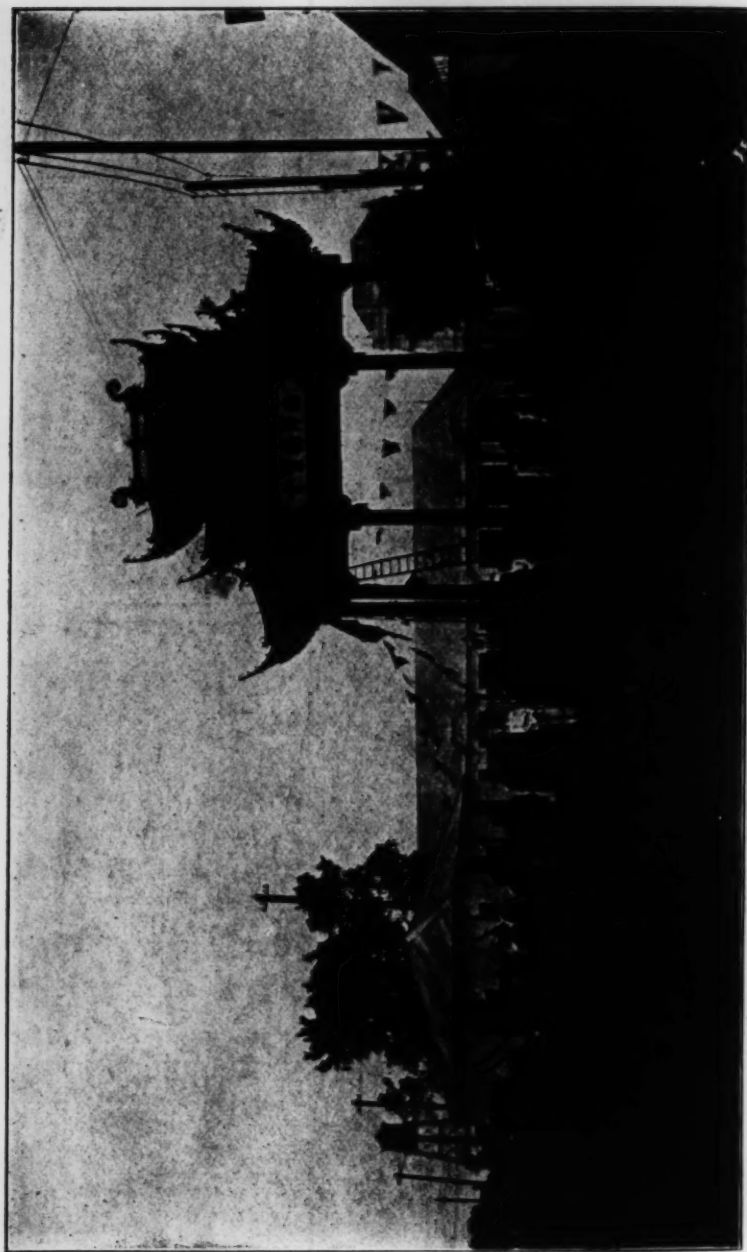
That in this matter "we may be filled with the knowledge of His will—to walk worthy of the Lord." (P. 467).

For in Him we live, and move, and have our being.—Acts xvii. 28.

I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth.—III John i. 2.

I am come that they might have life, and that they might have it more abundantly.—John x. 10.





MAIN FRONT ENTRANCE, NANKING EXPOSITION.

By courtesy of the Exposition Authorities.

Contributed Articles

The Health of the Missionary

BY M. J. EXNER, B.S., M.D.,

Physical Director Chinese Y. M. C. A., Shanghai

THE question of health should make an exceptionally strong appeal to the missionary for at least two reasons :

First, because of its relation to efficiency in every phase of his life and work. As a worker for God he naturally wants to live the fullest life which it is possible for him to live and to render the largest service which it is possible for him to render. He can live the fullest life and render the largest service only with good physical health. All our activities, whether intellectual, volitional or spiritual, are tied up with physical states which limit the quantity and largely determine the quality of the output. With a bad stomach the mind is dull, confused and unable to concentrate; a sluggish liver produces irritable nerves; flabby muscles go with a weak will, lack of initiative, lack of courage. The energy for intellectual, volitional, emotional and spiritual processes must be furnished by the body, and for these processes to be effective the expenditure of that energy must be directed by a normally functioning body. A man can do only what his body will permit him to do.

Secondly, because good health is essential to a normal Christian life. Faith, cheer, optimism and enthusiasm should characterize the missionary's life and should radiate from it as a contagious atmosphere. These qualities are not normal to the man in ill health or of low vitality. The atmosphere of a life which physically is on a low level inevitably takes on tinges of blue, and the life loses its zest, its enthusiasm and its attracting power. "To live at a low level," says Dr. Luther Gulick, "is to deaden every faculty for high thought and high feeling; it makes drudgery, not only of work but of life." It is not enough to maintain a sufficient degree of health to keep from being sick. A high type of Christian life and usefulness demands more than that. It requires an ABUNDANCE of health,

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

such health as gives spring to the step, fire to the eye, grip to the will, edge to the mind and poise to the soul. A forceful, efficient, contagious life is possible only with abounding health.

The essential rules of health are neither numerous nor complex. They would, perhaps, command more ready attention if they were less simple. Better knowledge of the laws of health is needed, yet that is not, in most cases, the fundamental need. That knowledge is attainable for every man. The first need is a "health conscience," a conviction that bodily training and care is a Christian duty, as much as is intellectual and spiritual culture, and that neglect of the body is sin. The average man has grown up with the habit of letting the body take care of itself. While he recognizes the laws of culture for mind and spirit, he fails to think of them as operative with reference to the body. It has been chiefly the fault of his education.

All too numerous are the examples of missionaries—dear, conscientious, hard-working souls—who have burnt the candle at both ends, violated every law of health and then broken down, some with constitutions impaired, others with health completely shattered, while others have gone to an early grave. And such men have been lauded as worthy examples of self-sacrificing martyrs to a noble cause. But when we consider that with a little reason, and a little intelligent care of the machine which God gave them, they could have prolonged their usefulness many years, we are, at the least, compelled to say that they lived and worked unwisely. The lack of intelligence, still more the lack of conscience, used in the care of the physical life has cost missionary societies large sums of wasted money and has robbed the kingdom of God of much useful service.

A public "health conscience" is now rapidly being awakened. Let the missionary not be behind in the procession. The general movement in the interest of racial health and vigor is the most significant movement of the day. Edwin Bjorkman, speaking of the United States, says: "The fundamental value of health and its accessibility through intelligent action by individuals and groups, these are the two prominent conceptions that seem just now to be reshaping our national life. We legislate and administrate for health; we spend public and private moneys on few things with such readiness as on health; we study and examine men and books and nature

with health in view first of all ; we teach and preach and 'demonstrate' health ; and lastly we are to an encouraging degree trying to live as if we really wanted health." But I am not expected to preach about health, but rather to give, if I can, some helpful hints on the matter of securing, maintaining and improving health. I will therefore touch upon the leading considerations with reference to it.

Air is one of the freest gifts of God and one of the most vital. Yet many shut it out from them as if it were an enemy. Every man in whatever occupation should live out of doors as much as possible, and the importance of providing for a constant and abundant entrance of pure air into the rooms when in-doors cannot well be over-emphasized. When we breathe in pure air we breathe in life and when we breathe it out again we breathe out death. The expired air is laden with organic wastes which are highly poisonous to the system and which therefore render air once breathed unfit to be breathed again. Furthermore, this expired air defusing itself through the air of the room soon renders the whole impure. Just as a drop of ink will discolor a whole pitcher of water so an expired breath vitiates a barrel of air. All rooms should be well aired before being occupied and continuous ventilation during occupancy should be provided for. Under no circumstances should any one allow himself to sleep in a closed room. Cold air at night is not to be feared ; it will not give one a cold ; but impure air, though warm, surely will. No one need expect to be permanently in good health who habitually lives and sleeps in un-ventilated rooms. With reference to the health of the Chinese permit me to point out the evils of the closed canopy over the beds. It is a vicious practice, and the rooting out of consumption among them is out of the question until the canopy goes.

A daily water bath is desirable not only from the standpoint of cleanliness; but also for "skin gymnastics." A short hot bath, followed by a short cold bath, is the most beneficial. One should not soak long in a hot bath. It is weakening. The cold sponge bath taken immediately upon rising is one of the best nerve tonics. The writer has seen men gain as much as ten pounds in weight in a few weeks as a result of this practice. It should preferably be taken in a moderately warm room, it should be brief—not more than a minute—and should be followed with vigorous rubbing with towels and hands. A cold tub or shower bath is too severe for many, but there is

rarely an individual who cannot take the cold sponge with benefit. For those suffering from insomnia or nervousness, a neutral bath kept at 98 degrees and continued at least fifteen minutes is effective in producing quietness and inducing sleep.

Water is needed inside as well as outside of the body. Most people do not drink enough water, especially during the cool months of the year. The body is constantly forming waste products which are poisonous to itself and which must be eliminated as rapidly as formed. Tardy and imperfect elimination of these wastes is one of the most prolific causes of nervousness, depression, sickness and lastly organic disease. An abundance of water is necessary for the speedy and complete elimination of these poisons. The sewers of the body need to be kept flushed. Only a limited quantity of liquid should be taken at meals—not more than a glassful. No water should be taken less than half an hour before a meal or one hour after a meal. After that, several glasses should be taken before the next meal. Water should not be taken too cold. If ice water is used it should be sipped and warmed in the mouth before swallowing. The amount of water needed varies with the habits of different individuals. The man who eats much beyond the physiological requirements of the body will need much more water than the man who keeps his eating more nearly within the bounds of physiologic need. A most valuable habit is that of drinking one or two glasses of cold water immediately upon rising in the morning and a glass upon retiring. It is one of the most effective means of regulating the bowels. Some prefer hot water for this purpose. This is permissible when decidedly preferred, but it tends to relax the stomach walls too much and misses the tonic effect of the cold upon peristaltic movement. Germs of disease in drinking water should be guarded against with rigid care, especially in China. A cold, sparkling mountain spring may yet be highly infected and dangerous. Unless the water of a spring is often examined and pronounced safe by those competent to do so, it should not be trusted. The water should be boiled.

• Good nutrition is fundamental to health and a high level of efficient living. Not only the energy for muscular work but also the energy with which we think and will and feel comes from the food we eat. Physiologists say that nearly all functional disorders have their rise in faulty nutrition. Gulick

says: "Nearly all the diseases and most of the pains people have are related, first or last, to disturbances of nutrition." The world over, to-day, there is in progress a systematic movement for the physical improvement of the race. The various activities in this movement have one point in common—"a vigorous insistence upon the importance of more intelligent ways of feeding. . . . Laboratory investigators and social workers are urging the members of the human race to learn to feed themselves with at least as much wisdom as they have used for years in the feeding of their domestic animals." A group of our foremost scientific authorities have been at work upon the question, both in the laboratory and in experiments upon various groups of men. Among these experiments perhaps the leading ones have been those conducted by Prof. Russell H. Chittenden, President of the American Physiological Society and Director of the Sheffield Scientific School at Yale University. The result of the combined work of various investigators is a complete new conception of dietetics which has been fittingly called "Economic Nutrition" because "its fundamental purpose is to save the body from unnecessary labor through a reduction of food to exact physiological needs." This, the originators of the new conception point out, is an unqualified advantage to any one, as every ounce of food over and above the amount necessary to furnish building material during growth, repair tissue that has been broken down by exercise, and to supply fuel to keep the body warm and energy to keep it running, places upon every organ the thankless task of working over this excess of food for the sole and exclusive purpose of getting it out of the way. The new theory attacks the deep-rooted idea in the mind of man that everything he can get down will do him good, and that he will surely get a return from it, if not in increased energy for work, then in a reserve which he can call upon some day when he needs it. On the contrary, it declares that food in excess of physiological requirements does not yield increased energy for work, but actually takes energy that might be given to work; furthermore, that food cannot be stored in the body in any considerable quantity, and that this residue which is left floating about in the blood is the chief source of disease to the human organism. This principle applies with particular force to the class of foods which form the great staple of the diet of most of the civilized peoples of the world: the tissue-building

or 'proteid' foods, consumed chiefly in meat, fish, eggs, and in lesser degree in peas, beans, lentils, nuts and cheese. The reason for this is that these foods—unlike the fuel-producing foods found in grains, fruits, vegetables, butter and oil—cannot be completely burnt up by the body, but leave behind them a solid 'ash' which, as Dr. Edward Curtis has expressed it, 'must be raked down by the liver and thrown out by the kidneys.' "

The new standard when put into practice is found to reduce the food eaten by the average man from one-third to one-half and the proteid foods about fifty per cent. Laboratory processes are not necessary to determine for the individual the limits of his physiologic need. This is automatically determined with proper habits of eating by "normalized instinct." With the habit of complete mastication the attention being on the taste, not on the mechanical process, natural instinct asserts itself and automatically reduces the food supply to the physiological requirement. The benefits derived from the new standard are: Economy in food, greater vitality as expressed in increased endurance, both intellectual and physical, greater freedom from sickness and disease and a new and truer enjoyment of food. The following from Prof. Irving Fisher, of Yale, gives the leading hints in line with the new dietetic standard:

"Masticate all food up to the point of involuntary swallowing, with the attention on the taste, not on the mastication. Food should simply be chewed and relished with no thought of swallowing. There should be no more effort to prevent than to force swallowing. It will be found that, if we attend to the agreeable task of extracting the flavors of our food, nature will take care of the swallowing, and this will become, like breathing, involuntary. The more you rely on instinct, the more normal, stronger, and surer the instinct becomes. The instinct by which most people eat is perverted by the 'hurry habit' and the use of abnormal foods. Thorough mastication takes time, and, therefore, one must not feel hurried at meals if the best results are to be secured.

"Sip liquids, except water, and mix with saliva as though they were solids.

"The stopping point of eating should be at the *earliest* moment when one is really satisfied. Normalized instinct is the best guide here, provided one eats without hurry and masticates thoroughly.

"The frequency of meals and the time to take them should be so adjusted that no meal is taken before a previous meal is well out of the way, in order that the stomach may have had time to rest and prepare new juices. Normal appetite is a good guide in this respect. One's best sleep is on an empty stomach. Food puts one

to sleep by diverting blood from the head, but disturbs sleep later. Water, however, or even fruit may be taken, before retiring, without injury.

"An exclusive diet is usually unsafe. Even foods which are not ideally the best are probably needed when no better are available or when the appetite specially calls for them. Use some raw foods—nuts, fruits, salads, milk, etc., at each meal.

"The amount of protein required is much less than that ordinarily consumed. Through thorough mastication the amount of protein is automatically reduced to its proper level.

"To balance each meal is of the utmost importance. When one can trust the appetite, it is an almost infallible method of balancing, but some knowledge of food will help, such as of the proper proportion of protein, fat and carbohydrate. The aim, however, should always be—and this cannot be too often repeated—to educate the appetite to the point of deciding all these questions automatically.

"The character of the fœces is greatly improved if the diet is proper in respect to protein and is properly eaten with respect to mastication; otherwise there is always absorption of poisons from the colon. Thorough mastication, moderation in amount—especially of protein—are the best disinfectants."

"To those," says Brown, "who are timid about adopting it (the new plan) because their 'doctor told them that it was dangerous to cut down the food that makes muscle,' it may be pointed out that no one—doctor or not—who has not made an exhaustive study of the subject with the same thoroughness or the same facilities as its originators is qualified to give an authoritative opinion regarding it. The theory is an advance over old ways of thinking and cannot, therefore, be tested by any but the most advanced ideas."*

The animal machine has been developed through exercise, and its integrity cannot be maintained without adequate exercise. Muscle-tone—a certain degree of firmness of the contractile tissues—is essential to the normal function of every organ and to the health and efficiency of the whole man. At the mention of exercise I can imagine some missionaries making a wry face because they are accustomed to think of it as a duty, as a thing to be taken like a dose of medicine, because they have been told that it is good for them. Exercise taken that way is of doubtful value. "Exercise should be enjoyed as play, not endured as work." Every missionary

* Those who wish to inform themselves more fully upon the new dietetic standard without wading through voluminous descriptions of experiments will find an excellent summary treatment of the conclusions of the leading investigators in Goodwin Brown's little book, "Scientific Nutrition Simplified," published by Frederick Stokes Co., New York.

should have one or more recreation fads which involve adequate muscular exertion and which have for him the interest of a game, in which he forgets that he is exercising because of his enjoyment of the sport. This may be walking, riding, hill-climbing, rowing, hunting, tennis, golf—no matter what, so long as it has the two elements: all-round exercise and enjoyment. In such games as tennis extreme competition should be avoided, the game being played for the pleasure, not chiefly to win. Tennis tournaments at vacation resorts to many do more harm than good. No missionary should allow his conscience to make him feel uncomfortable with the thought that time given to recreation is wasted. His conscience may need educating; it needs a health department in it. To take time daily for adequate recreative exercise is good sense, it is wisdom, it is science, it is religion, and the neglect of it is sin.

Exercise should be general, that is, it should involve all the muscles of the body, but with special emphasis on the large muscles of the trunk and legs, since the value of exercise is in proportion to the work done. It should stimulate the action of heart and lungs—it should make one “puff.” Next to the heart, the group of muscles upon which the general health depends most are the muscles of the abdomen. A few special movements practiced daily to keep them in good tone are desirable, such as elevating both legs to a vertical position while lying on the back or elevating them to a horizontal position while hanging suspended from the hands. Exercise should not be carried beyond the point of fatigue. This is nature’s way of indicating when to rest. The actual needs of the muscular system may be met in from five to ten minutes of well selected exercise a day, such as one may take anywhere without apparatus. Unfortunately such exercises are likely to prove enjoyable only to those few who have a real enthusiasm for their physical welfare. Five minutes of such exercises daily in addition to one or two hours, two or three times a week, spent in some form of out-door recreative exercise is sufficient to keep anyone in excellent physical trim.

Why do we sleep? To give nature a chance to recuperate. Two processes are going on side by side in the body all the time: the process of tearing down and the process of building up. During the waking hours the tearing down process is most active, while during sleep the building up and eliminative processes predominate. New tissue is then built up, wasted

tissue is replaced, energy is stored up and the poisonous wastes are carried out of the system. How long should we sleep? Long enough for nature to finish her job. The time depends on the make-up and the habits of the individual. From four to six hours meets the need of a few, while from eight to ten hours is found insufficient for some. In the man who eats to excess and exercises little nature has a much greater task to get rid of the excess wastes than in the man who keeps his eating more nearly within the bounds of physiological need. The heavy eater will need more sleep. In the man who is habitually worried, anxious and tense, nature needs much more time to repair the excess nervous waste than in the man who keeps himself serene and well poised through stress and strain.

How may we know that we have slept enough? If one awakes refreshed, buoyant, and glad to be alive, nature has completed her recuperative processes. He has slept enough. If one awakes tired, dull, drowsy, generally depressed, nature for some reason has not completed her task. He needs more sleep. The matter of habitually getting enough sleep is vital. So long as a person can get enough sound, restful sleep he will be in no danger of breakdown from overwork, no matter what the pressure of his tasks. The habitual working with insufficient sleep for a long period, as, for instance, through a college course, often permanently impairs the individual's constitution.

One of the habits most destructive to health is that of carrying the work and worries of the day to the pillow at night. It is suicidal. Some will say: "I cannot help it, I cannot stop thinking." No, but he can direct his thoughts. He can think thoughts of joy, of peace, of success; thoughts that will let down the tension and let him drift gradually into the "land of nod." The writer has found the following simple method very effective in helping to induce sleep: while keeping the thoughts on sleep, take a full breath, then let it out quickly—but without forcing—while at the same time relaxing every muscle of the body as completely as possible. Usually after a few such breaths comes the desire to remain relaxed and the mind soon drifts into unconsciousness. A hot bath taken quietly immediately before retiring, with as little rubbing in drying as possible, is very helpful in inducing sleep.

Now, as to recreation. What! recreation? play? for a missionary! Most emphatically yes. Play is not merely for

amusement ; it is for the serious business of life, it is to re-create the whole man for poise, for work, for life.

While most missionaries may recognize the need of recreation all do not derive as much benefit from the time allotted for it as they should. The benefit is not necessarily in proportion to the time spent, but rather to the way it is used. Let us consider the summer vacation which, it is quite generally agreed, is desirable and even necessary. It would be folly to attempt to lay down vacation rules applicable to all, for the vacation needs of every individual will depend upon his make-up and upon what the nature of his work and his environment has been. But we may suggest certain elements which should enter into every missionary's vacation.

1. There should be a change of scene, of people, of occupation and of interests. The more complete the change the better, so long as it is congenial. For the missionary working in a port city with an abundance—something too much—of social life with his own kind, a crowded summer resort with its social obligations is not the most wholesome change. He needs quiet, seclusion ; he needs to get away from people. If he must go to a crowded resort, let him get away from crowds as much as he can. The missionary from an interior station, on the other hand, who seldom sees a new face of his own race, longs for and needs the crowd and its social intercourse. It is the right change for him. Again, the missionary who has been working hard at intellectual tasks—close study, heavy reading or creative work—needs to give his mind a rest from that kind of work, restricting his reading to lighter forms of literature, such as may have been denied him during the busy year. The missionary who has been engaged largely in administrative work, will find genuine recreation in much reading, and a good deal of it may profitably be of a heavy and serious nature. It is a wholesome change for him. The vacation time should be a time of balancing up, of rounding out, of genuine growth. Wholesome change is a key-note to a successful vacation.

2. The change should be a pleasant one.—A change of occupation is not necessarily wholesome because it differs from that in which we have been engaged. There must be a pleasurable zest. It is true that much of the valued discipline of life is derived from doing things we would rather not do, and we must do them often and well. But in vacation time do the things you like to do, so far as they are wholesome.

Let pleasure play a conspicuous part, let the positive emotions keep you in their grip.

3. Vacation days should be lived out of doors as much as possible.—There is the way to health and vitality. Let the sun tan you and the winds blow on you; consume oxygen by the barrel. It will be laid up to furnish energy for the strenuous days to come. Sleep out of doors if possible. No condition of indoor sleeping can equal it in value.

4. The vacation should be a time for an abundance of exercise.—To be bathed in an ocean of pure air is of comparatively small value if we do not create a demand for the life-giving oxygen and thus utilize it. This we do by means of exercise, such as quickens the heart and respiration. The missionary who goes back to his post with toughened muscles, a tanned skin, a vigorous appetite, ability to sleep soundly, and a sense of having had a "bully time," goes back best prepared to live the strenuous months at the top level of efficiency.

5. Any vacation which has not in it much of solitude, of quiet alone with nature, with God and one's self—one's best self—will miss its mark. Few of us during the busy months at our posts when our attention is demanded by a thousand details, have adequate chance to get acquainted with ourselves. It is in the hours of solitude when the world and its voices are shut out that the soul truly grows, and the soul that has not these hours will starve and shrivel. A single night spent in quiet under a star-lit sky may mean more to character than a college course. Have a secret nook where you go to look at the stars and to think of Him who guides them in their course and you. Only take care that these hours be not hours of morbid introspection, but hours of vision, of resolve, of spiritual receptivity and of delicious rest. Gulick says: "The best work that most of us do is not begun in our office or at our desk, but when we are wandering in the woods or sitting quietly with undirected thoughts. From somewhere, at such times, there flash into our minds those ideas that direct and control our lives—visions of how to do that which previously has seemed impossible, new aspirations, hopes and desires. The man who never takes time to do nothing will hardly do great things. He will hardly have epoch-making ideas or stimulating ideals."

6. But let it not be thought that the missionary's vacation may wisely be confined to the yearly vacation. Recreation

should fit into his daily and weekly schedule of activities, and the more busy and hardpressed he is the more important is it that he should take time for recreation. The ideal plan is to have a brief period for recreation daily with longer periods perhaps once or twice a week. If the daily plan is not feasible he should set apart one day in the week for rest and recreation. To quote Gulick again: "The reservation of at least one day a week for rest and recreation, for being out of doors, for playing games, etc., is an essential. This is for both body and mind. A man who thinks he can get along without at least one vacation time a week simply proves his ignorance. He ruins his chances of doing really efficient work, for the mind cannot concern itself all the time with one single subject and still keep any freshness, spontaneity, or initiative. Such a man makes a mere machine of himself. He is sacrificing his personality and all that it might count for."

7. I dare not close without speaking of that which we all believe in but which so few of us soundly practice—a wholesome mental attitude toward our work and our life. In this more than in all other means lies the secret of health and efficiency. When a boy I heard a proverb—I don't know the source—"Worry, not work, kills horses." It is true of men. Worry and fear derange every organic function and lead on to disease or physical and mental crash. Do you worry? Quit it! How? Not by saying to yourself "don't" but by doing the positive thing, keeping your thoughts on the hopeful, the happy, the successful. Believe in God, believe in yourself and keep busy at something that is interesting and worth while. The man with a sound "health conscience," who plays hard as well as works hard, will be in little danger from the worry-bug.

On Missionaries' Holidays

BY THE RIGHT REV. BISHOP G. E. MOULE, D.D.

THE editor of the RECORDER, in a kind letter suggesting that I should write for a future number some remarks on the above subject, expressed himself as follows: "There is a feeling in China among many missionaries that the question of holidays is being overdone, and that some sort of protest ought to be raised against further encroachments of holiday resorts on the working time of the missionary . . . I

wish you might be persuaded to give us your feeling in the matter, based upon your unique experience of life in the interior."

I am not quite sure what my friend had in view when he spoke of my "unique experience," nor therefore how, precisely, my views on the proposed subject could be based on that experience. Some of my comrades in Our Lord's service in China have served longer than I, some have penetrated into the country much more deeply and fixed their abodes further from open ports and the opportunities of intercourse with British or American friends than I have done.

Nevertheless, it is possible that in the following particulars few, if any, have had exactly my experience. I reached Ningpo with my late dear wife in February, 1858, and at once took up my abode within the city. Fifty-two years have passed since then, of which forty-three and a half were spent on Chinese soil, the remaining eight or nine being occupied with our furloughs in England and the time spent in voyages to and from our mother country. Of the time spent on Chinese soil, about half a year, during the Taiping occupation of Ningpo, we passed without the walls; and for a similar space of time we were refugees at Shanghai during the "Boxer" insurrection of 1900. The remainder of our Chinese life, for over forty-two years and a half, was passed in three dwelling houses, all situated within Chinese city walls, surrounded by the dwellings of the native population. For six of those years, at Ningpo, we occupied a commodious foreign-built house looking out on a spacious military parade ground. But for three years in Ningpo, and a much longer period in Hangchow, our houses were Chinese buildings, adapted to our use by slightly raising the roof, glazing windows, and adding, rearranging, and flooring rooms.

When I joined the Church Missionary Society no rule existed with regard to furloughs or shorter holidays. My honoured senior colleague Russell and his neighbours, the missionaries of the American Presbyterian and Baptist Churches, were in the habit of making trips to Buddhist monasteries on the island of P'u-t'u, or in the hills east and south of Ningpo, notably the "Snowy Valley" and T'ien-t'ung Ssu, where they would spend a month or so of the hottest weather in rooms lent, for a small consideration, by the monks. At P'u-t'u, or on the short sail thither in native craft, they were occasionally

captured by pirates, and more than once life as well as property was endangered.

I followed their example so far as to take my then small family to T'ien-t'ung Ssü for about a month in each of my first two years.

In May, 1861, finding myself so unwell that, both to myself and Mr. Russell, a greater change seemed advisable, I availed myself of an invitation from the Commander of H. M. surveying frigate *Actæon* to make my first and only visit to the partially-opened empire of Japan. My absence from duty lasted five weeks, of which, owing to stormy weather, nearly all was spent at sea. The frigate, under sail, was actually eleven days in reaching Nagasaki, and the American schooner in which I returned made no better speed. I had only time, before she was ready to sail, to make acquaintance with the features of that beautiful harbour and to enjoy a brief but friendly intercourse with the American missionaries then at the port. Those missionaries were Messrs. Williams and Verbeck—the former afterwards Bishop of the Episcopal Church of America, the latter an eminent missionary of the Dutch Reformed Church Mission—and Dr. Schmidt, the medical colleague of Mr. Williams.

The long time spent at sea did my health good, and the stormy ten days on board the frigate were made interesting by two prayer meetings which I was invited to conduct in the Captain's cabin, and a communion service which I celebrated in harbour before I went ashore. The rough voyage would have been scarcely pleasant to my wife and our infant daughter, but I left them at Ningpo, not without keen anxiety.

Two years later, in 1863, under urgent medical advice I took another health trip under sail, namely in the Swedish brig *Balder* to Chefoo. From Chefoo, kindly assisted by Mr. Consul Morrison, younger son of the distinguished missionary, I made my way to Tengchowfu where, for a fortnight, I enjoyed the delightful hospitality of my friends, Mr. and Mrs. J. L. Nevius. That holiday, like the previous one, was limited to five weeks' absence from Ningpo, and like it did my health good. During 1864 I acquired for our Mission, on easy terms, the lease of a disused convent in the hills west of Ningpo, which by a small outlay was turned into a fairly commodious holiday lodging for one or two families at a time. It is still held by the Mission, and, with a neighbouring lodge acquired much more recently,

is still occupied by missionaries nearly every summer, though its comparatively low elevation renders it rather a place of rest than a sanatorium. There in 1865 and 1866, my seventh and eighth years of consecutive life in China, I spent, under medical advice, respectively six weeks and three months of the hot weather. During the latter stay I worked fairly hard at a version in Ningpo romanized colloquial of the "Occasional Services" of our Prayer Book, and at writing the whole Prayer Book, as far as it went, into Chinese characters with adaptations.

It will be seen that in the first nine years of my residence on Chinese soil I by no means denied myself the refreshment of an escape from city life; now by a sea trip, now by a longer or shorter sojourn in the hills. On the whole from eight to ten months were so spent, of which the greater part was shared by my wife and children.

Many years later, as missionary Bishop, in 1882 and 1887, we made two more visits to the well-loved "Lotus Convent;" when leaving my family there I went on visitation, respectively, to Shanghai and some hill stations and to T'aichow.

Several years after our first settlement in Hangchow a fellow-missionary acquired for that station a hill-site, Wushih Fêng, on the shore of the West Lake, perhaps four hundred feet above the level of the water, where in time two commodious houses were built, of which much use was made by us, as an escape from the heat of summer, almost continuously during the subsequent years. Its popularity has waned since Mokanshan came into vogue with its much greater elevation and consequent value as a sanatorium. I find, however, that during thirteen years' continuous residence in Hangchow, from the end of 1895 till my wife's death in 1909, we paid together twelve visits to Wu-shih-fêng, of which three lasted eight weeks each, more or less, two about a week each; the whole averaging twenty-four days and a half. During some of these I was occupied with such duties as, e. g., the examination of candidates for the ministry and their Ordinations, anxious correspondence growing out of the hostile attitude of the Romanist Mission in T'aichow, and during one summer regular lessons in Chinese given to lady missionaries who were, like us, making holiday on our hill. Meantime our neighbourhood to the city of Hangchow made visits to its church and schools and to the leper hostel on the lake shore always possible and sometimes desirable.

Since my appointment as Bishop, thirty years ago, fairly extensive travelling on visitation has become necessary, and on the whole has no doubt done much, though sometimes exhausting, to keep me in health. Taking one year with another I have been seldom less than three months on the move, and in all sorts of conveyances have covered two or three thousand miles in the year.

My conveyances were various, including the comfortable steamboat that took me from Shanghai to Ningpo, or (on two occasions) to Hankow, and, in a descending scale, the Wu-hsieh Ku'ai of the Grand Canal and the Huangp'u, the mat-roofed boats of the Ningpo and Shaohsing rivers and canals, the far rougher craft of the Ts'ien-t'ang river and of the T'aichow river and canals, and last and least the foot-boat, or skiff propelled by the oarsman's feet, a cramped but by no means impossible vehicle, and in which some thousands, probably, of my many miles' journeying have been accomplished. On land, sometimes for days together, one walked or made use of the hardly less wearisome conveyance the sedan chair. As I have remarked, however, these itinerations in the open air, wearying or not, tended no doubt more or less to keep me in health.

I have not found time to look through all my diaries, but probably in the years I have *not* referred to we took our summer change frequently, if not every year. But I never again visited, for more than a day or two, either Japan or Chefoo, nor have I ever spent a summer at Kuling or Mokanshan, though in 1906 I spent the inside of a week at the latter place.

With such a record it would ill become me to find fault with missionaries who avail themselves of existing opportunities of refreshment through a change during the summer from the Chinese city, or the foreign concession on the plains, to a hill-lodge on Kuling or Mokanshan, or a watering place in Japan or on the shores of North China. The Church Missionary Society indeed has recently laid down the law that each of its missionaries shall secure at least one month's absence from the station during the summer, unless his (or her) doctor sanctions its omission.

Features of the existing practice of which I hear, and which in my judgment *are* open to criticism are, e. g., the *unsanctioned* extension of the holiday period, failure to consider the interests of the Chinese church, or of our colleagues, in

fixing its date, and the—shall I say?—dissipation, religious or otherwise, which I am told renders some of the popular resorts rather the reverse of restful to men and women, whose close occupation during ten or eleven months has made them crave rest from even the engrossing topics of their missionary calling. A former secretary of the Church Missionary Society in London once wrote to us on this subject the advice to copy the example of our medical colleagues rather than too implicitly to follow their directions. A well-known medical missionary was not unnaturally annoyed at this counsel as—however honourable from one point of view, yet—reflecting either on the competence or the good faith of the physician's advice. Nevertheless, with all due respect for the value of medical advice, it would be well if the devotion with which our doctors stick to their exhausting duties through hot and pestilential summers, rather than leave the dispensary unmanned, or a colleague balked of his chance of rest, were more often copied by the rest of us. For the sake of our Chinese fellow-Christians, too, pastors, evangelists, or communicants, we may also do well to pause, when tempted to take or to prolong our leave, without full consideration of what is due to them and care to let them know the motives of our actions.

I have written more than enough, however, for one whose experience in the characteristics of our health resorts is as limited as it is extended, or perhaps unique, with respect to residence within city walls.

The Use and Abuse of Summer Resorts

BY REV. G. G. WARREN, CHANGSHA

I FEEL compelled to begin this article by saying that I have been asked to write it. I am fain to believe that most missionaries use and do not abuse our summer resorts, though I have to acknowledge that there is an abuse on the part of what I hope is a small minority. The difficulty of writing for an anonymous minority is enhanced by the fear that the individuals who make it up are supremely ignorant of their position and that of all men they are most likely to take to heart every sentence that can be written in favour of summer resorts and thereby confirm themselves in the error of their ways.

Those of us who have been in China over twenty years can testify to a great modification in the general judgment of missionaries and the missionary movement by our fellow-countrymen in mercantile and other callings. But there is a striking similarity between the references made to-day about missionaries and summer resorts to the references of a bygone day to missionaries in general. The analogy may comfort some into the conclusion that as the change from the old style of references to our work has been due rather to increased knowledge of what they are talking about on the part of our friends and not to any change on our part, so there may be hope that the references to our recreation will be similarly modified.

Certainly one general difference between the missionary and the merchant is often overlooked. Merchants are, as a rule, not only better housed; they nearly all live where there are sundry means of amelioration to the discomforts of the summer. Without ice, and without the supplies of fruits and vegetables that are obtainable in most of our treaty ports, the summer is a much more formidable foe.

(Perhaps I may be forgiven here for interjecting a remark on the skimpy use of punkahs by missionaries. In many homes the punkah is used only for meals. The cost of punkah coolies is not so great as to render the comparative ease of writing and studying under a punkah unobtainable for the ordinary missionary. I have never hesitated to urge the employment of night punkahs by those who, unlike myself, fear to sleep in the open air.)

The differences between us physically and constitutionally render it about as absurd to lay down a rule to which *every* missionary should conform in his use of a summer resort, as it would be to say how many miles every man should walk, or how many ounces of food he should consume a day. I believe there are cases of what I should not hesitate to call a shameful misuse of mission funds where healthy men simply dawdle on at a summer resort to avoid a bit of discomfort, and yet a colleague who goes up and comes back on the same day as these men, has taken an unwisely short holiday. His too early return to work results in a breakdown.

I would add a word of caution in regard to arguments about breakdowns. Nowhere is there such a misuse of the "*post hoc, propter hoc*" argument as in the matter of a break-

down on the plains. Any missionary who holds that there is need of care in the amount of time spent at Kuling would be convicted right off of attempted suicide if he were to break down on the plains and were then called to face a jury of missionaries not holding these opinions. Yet there are cases of breakdowns—and pretty bad ones—at Kuling, and of breakdowns on the plains of men who have returned from a long holiday in the hills. When a man breaks down let his case be fairly tried by a professional man who can weigh all the circumstances and whose judgment will be just. By all means let one who has been unwise in not using a summer resort be rightly cautioned. But merely off-handed chatter that So and So deserves to be ill because he stayed down all through the summer, is quite as objectionable as the similar chatter of the lower class of English newspapers on the other side.

I am not now engaged in high or primary school work, but teaching was my profession before entering the ministry, and I have had the privilege of spending a few years in teaching Chinese boys since coming to China. I feel therefore I may be allowed to say a word on behalf of missionary school masters. I am strongly of opinion that they need a longer holiday than their colleagues in ordinary evangelistic work. Whether part of such holiday may not be well spent in visiting country stations is worth considering, but I should like to protest against any school master being *required* to pass any part of the ordinary two months' summer vacation on his school compound. The argument on behalf of those engaged in theological or even normal school training is not so strong as on behalf of those engaged in teaching boys and girls.

Many missions adopt the plan of limiting the time spent by the missionaries at the summer resorts. I have heard criticisms on this plan which do not seem to me to be well founded. Where a man receives an annual stipend as most of us missionaries do, there is a lack in the sense of fitness if he wishes to act as an independent merchant is fully justified in acting. No consular or other officer ever imagines that he is free to fix the conditions of his holidays. I fail altogether to see why a missionary should consider that he must be his own judge as to the amount of holiday he may take. Whether the holiday be long or short, annual or less frequent, certainly it seems to me it should be reported to the Mission Board. A Mission Board should be in a position to say to any man :

"We are of opinion that you are not acting fairly to us in the amount of holiday you are taking." There are cases where the complaint would be made because the missionary was not taking sufficient holiday—cases where the opposite complaint could be made also occur.

My experience of summer resorts is wholly confined to Kuling. Perhaps I may be permitted to say one or two things in regard to how the time is spent at Kuling. Men differ not only in their tasks but in the environment of their work, and to one man one of the great joys of Kuling lies in its social life, including in that phrase the English Sunday and week day services and the convention. I would put in a plea on behalf of those who live in large centres where there is a weekly English service, as well as a monthly united prayer meeting and unnumbered committee meetings. I no more wish the good people who revel in conventions to do without them than I personally wish to take my own holiday in the form of a series of walks between my bungalow and the church, sandwiched between sitting hour after hour listening to addresses. I have been honoured on more than one occasion by being asked to address gatherings at Kuling on various subjects, but I can thankfully say I have never thought the worse of anybody at Kuling who has felt he was better employed rambling off amongst the hills than listening to me. My own ideal of a holiday at Kuling is not fulfilled in August!

I have felt of late that there has been a growing expenditure on social gatherings that may be unwise. Here as elsewhere one has to remember that "for those who like this sort of thing, it's just the sort of thing they like." Still there is room for a plea for moderation in the giving and taking of social entertainment. The rent of a bungalow, or even the payment of annual taxes and repairs, is not an item of expenditure that is neglectable in many ordinary missionary homes. When to that is added a considerable sum for the sake of pleasurable, but by no means necessary, associations, there is danger of neglecting support to varied items of expenditure about which we can easily wax eloquent when writing to home supporters. This is a very delicate subject, and I frankly confess I know of no single case in which I should be justified in saying to a missionary: "Mr. So and So, you are spending more than you ought." But I am sure we are spending on ourselves to-day more than we did when I came to China.



AGRICULTURE BUILDING, NANKING EXPOSITION.

By courtesy of the Exposition Authorities

This leads to a last word in this very rambling series of jottings. May I ask my brethren seriously to face what I may call the debit account in spiritual matters of our holiday at a summer resort? I could hardly imagine any man feeling particularly happy if he came to the conclusion that an absence of a month, or two months, or even more had had *no* appreciable effect on the work of his station. For such a man the inevitable conclusion should be that four or six or twelve times nothing comes to the same amount, and so he might go home without his absence being felt. It should always be a matter of conscientious duty to sum up all that can be put down as loss on account of our absence. Diminished congregations, exhausted Chinese colleagues, the presence of bickerings amongst the members,—true, had we been present these things might have happened; equally true we might perchance have stayed and prevented them at the cost of still greater loss to the church. All I want to say is that a wise man will lay this matter of loss and gain before the Lord and will seek guidance. A reverent attitude will leave in the Lord's hands the decision as to which side the loss shall be on. We have deliberately accepted His guidance to bring us to a land where there are but few who can realise the same physical health and vigour we might well anticipate in our homelands. A man is not necessarily foolish because he with equal deliberation remains through the summer where health and vigour cannot be enjoyed as they are on the hills. We do well in the matter of our use of a summer resort to pray that we "may be filled with the knowledge of His will in all spiritual wisdom and understanding, to walk worthy of the Lord unto all pleasing, bearing fruit in every good work and increasing in the knowledge of God."

The Intellectual Recreation of the Missionary

BY REV. P. J. MACLAGAN, PH.D., SWATOW

I HAVE none too much time for "mental recreation," and to write such an article as has been suggested would take up a large slice of what I have. But if I begged off on this ground I suppose I would be cornered with the suggestion that mental recreation may be found in change of work, and that in asking me to write this article the

Editor is really my benefactor—very much in disguise I may say—providing me with a refreshing break in my daily routine. An approaching Presbytery and Synod, however, will provide me with break enough, and while I don't wish to be ungrateful for his kind thought for me, I hardly dare to undertake the article asked for. I suppose that there are missionaries who say that they have no time for mental recreation, or that they have no need for it, or that it is wrong for them to seek it. But to discourse with such sweet reasonableness on the subject as to convince these three classes of heretics is beyond my wisdom. If I put down here what occurs to me, it is only because, not having had decision enough to send a prompt negative to the Editor's request, I feel bound to give him something to fall back on, if through my delay in replying he should unfortunately fail to find a more adequate paper.

I make no pretence to a formal treatment of the subject, and shall begin with what lies to my hand. I have no doubt that you have noticed what often happens and in itself illustrates one benefit of "literary browsing," that when you are thinking of a subject you come across illustrations of it in unexpected quarters. Just after getting your letter I took up the *British Weekly* that had last come to my hand, and there I read of the Rev. W. H. Campbell, of South India, whose loss the London Mission deploras. What a full life he led! A collector of moths and of stamps, a politician, a rapacious reader, a student of Indian lore, and with all these varied intellectual interests keeping supreme his interest in his mission work. Then putting down the *British Weekly* I took up the *Life of Faith*, and there I read this paragraph by the Rev. C. G. Moore, which is so relevant that I take the liberty of transcribing it. "What would you say was wrong with a Christian who feels that he can neither pray nor read God's Word? Such a condition *may* be a reaction from too exclusive occupation with spiritual things. I have known the most devoted workers come into unspeakable distress in this way. For weeks, months, perhaps years, every element in their nature, except that which was occupied with spiritual themes and efforts, had been neglected. Then came the inevitable reaction, when the outraged nature asserted itself. . . . The lesson is that every devoted and wholehearted worker for Christ should intelligently arrange to maintain a healthy footing in the natural world. My dear friend, the late Mr. Hudson Taylor, was fond of

plants, and diligently and delightedly tended a few which were almost the only adornments of his slightly furnished study. Then, again, once in China, when he was very ill, and we almost thought he was dying, he peacefully occupied himself with a book of popular science. With Paul the healthy balance was maintained by means of tent-making, travel, shipwrecks, prisons, jailors, etc." What is said of Paul is perhaps not all to my purpose; for shipwrecks, prisons, and jailors, however efficacious as counter-irritants to "a too exclusive occupation with spiritual things," are neither mental recreations nor at our command. But his tent-making and travel are fair points; and in any case, as an ounce of fact is worth a pound of theory, the examples of Mr. Campbell and of Mr. Hudson Taylor should go far to reassure any who doubt the propriety of seeking mental recreation, that it is no sign of half-heartedness in Christ's service to try "to maintain a healthy footing in the natural world."

But a third paragraph also caught my eye. In the March number of *The Bible in the World* there is this quotation from Wesley: "I have thought, I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God and returning to God; just hovering over the great gulf till a few moments hence I am no more seen. I drop into an unchangeable eternity! I want to know one thing—the way to heaven; how to land safe on that happy shore. God Himself has condescended to teach the way; for this very end He came from heaven. He hath written it down in a book. O give me that book! At any price, give me the books of God! I have it; here is knowledge enough for me. Let me be *homo unius libri*." These are solemn words. They are so weighty in themselves, and Wesley in his devotion to his work is so worthy of every missionary's imitation that we do well to give heed to them. They certainly seem to run very much counter to the drift of the two paragraphs I quoted before. But we must take them in their context—the context of Wesley's life. Some years ago I read Wesley's Journal in a four-volume edition, and as it happened I made then on the blank leaf at the end of Volume 3 a list—I do not know whether it is complete or not—of the books noted by Wesley as having been read by him. I have just counted the items, eighty-five in all, and a very miscellaneous list it is, well fitted to astonish those who would construe too literally his "*homo unius libri*."

As an English Presbyterian I may be allowed to quote from the Westminster Catechism. "Man's chief end is to glorify God and to enjoy Him forever," and to note that the wisdom of the Westminster Divines has been praised for not making this the *sole*, as it is the chief, end. And in like manner a missionary's chief interest should be his mission work, but in due subordination to that he may well have others. He will not, I think, do his chief work any the worse for having them. A good deal may be made in this connection of the argument, which is not merely verbal, drawn from the word "re-creation." There is, I expect we all know it, such a thing as brain fag. There is also, though we may not all be so ready to acknowledge it, such a thing as spiritual fag, "the reaction," as Mr. Moore puts it, "from too exclusive occupation with spiritual things." Well, a fagged mind or a fagged spirit are not good instruments for the work of our Lord, and we should not despise, far less think sinful, anything which prevents or cures the one fag or the other, be it the collecting of beetles or of stamps, or a good novel or music, or a game of chess, or, not to overlook the stalwarts who find sufficient recreation in a change of work, a critical examination of the philosophy of Choo Hee. For, of course, different men will find their mental recreation in different things. I knew one missionary who found his recreation, mental and physical, in so perambulating the streets of the town in which he lived that he acquired by his own observation and inquisition a knowledge, extensive and peculiar, of the manners and customs, arts and industries, of its inhabitants. Paul's tent-making is out of date, but there are those who find a welcome "let-up" in carpentry. Conversation is good, but conversation with a fellow-missionary is in dreadful danger of "shop." If for no other reason—and there are other reasons—I would recommend a missionary not to cut himself off from the general foreign community of which he may be a member. It is a relief sometimes to enter a room or to step on to a lawn where mission matters are taboo. Games are not to be despised, from the simplicity of beanbags to the profundities of chess. And let not the students of chess despise the triflers with beanbags. They are re-creating their nobler faculties *by letting them rest*.

But I turn to books, for after all they are the most accessible medium of intellectual recreation that we have. What

should we read? Anything that we can, I say. To all of us there are βιβλία ἃ βιβλία, though not the same to all. Most of the pages of a paper like *Nature* are unreadable by me. If I look at them I am filled with wonder, not altogether undevout, at the human mind, which can understand such things and find pleasure in them. "Lo, these are but the outskirts of His ways." But if there are some things we cannot read, let us read all we can. Such is my advice. In practice we will read mostly what we like. Of two missionaries, both of whom I had good reason to respect for their works' sake, one never went on a country trip without a volume of Shakespeare. A volume of Milton was the equally inseparable companion of the other, who also in times of special fag found unfailing refreshment in Macaulay's Essay on Montgomery. "De gustibus non disputandum." I have no fault to find with one who takes his recreation in the Higher Mathematics. Let him not despise my humble mental pap. The more widely we read, however, the better, even beyond the bounds of our liking. When I was coming out to China, and asked what books I should take with me, I was advised, and wisely, to take every book I had. I confess that some of my books brought out then are unread yet, but I have had occasion to use others that *a priori* I would not have included in a missionary's library. I make few country trips without being made to desire that I had a wider and more accurate knowledge of things in general. What questions am I not posed with! What half-knowledge do I not hear without having that fullness of knowledge that would enable me to correct it! In what inaccuracies am I not found tripping by my Chinese interlocutor, who with fatal precision remembers what some one else has told him or what he has seen in some magazine! There is no use saying that our function is to be messengers of the Gospel and not walking encyclopædias. The two things are not incompatible, and absurd as it may seem, the man who is most a walking encyclopædia on all subjects will, *ceteris paribus*, have most weight as a teacher on the one great subject and find most opportunities of teaching it—only, of course, to fall back on my catechism, this one great subject must be ever his "chief end." I am wandering a little from my text of "mental recreation," but only a little. For my point is this—and it is my answer in part to those who think mental recreation unfitting for a missionary—

that to seek recreation in general reading not only *re-creates* the mind, but creates in it new potencies for good.

There is only one other thing that occurs to me here. It is an application of the rule that for mental freshness a man should read something apart from his own special line of study; this, namely, that in our theological and religious reading we should read something other than the productions of our own school. We are cut off from the more varied religious life at home. In many cases we find ourselves surrounded by those who as members of the same Mission hold theological and religious views pretty much like our own. There is therefore all the greater danger of our becoming lethargic and unduly dogmatic on what is not of the essence of the faith. It might not be amiss then—to instance in periodic literature—to read something from both ends of the scale which stretches, say, from *The Life of Faith* on the right to the *Hibbert Journal* on the left. When I was last at home the *Hibbert* was recommended to me by a friend, who doubtless detected in me the initial symptoms of mental ossification.

All this, however, and much more that might be said, must seem to be “all in the air” to those missionaries who have no time—which probably means not so much time as they would like or may need—for books or any other mental recreation. The time at one’s disposal depends very much on the nature of one’s work. If I may glance at another aspect of the recreation question, I would say that so far as having leisure is concerned, a man in business or official life who leaves his office at five o’clock, and more often than not takes no work home with him, is better off than the missionary whose work lives with him and keeps him in his study night after night to a pretty late hour. For such a one it is not easy to find time for recreation. But some of us, however much occupied we may be while we are “in residence,” i.e., at home, find a welcome relaxation of the strain in a country journey. A day in a boat, a stage in a chair, the fag end of the day when the day’s visiting is done and the evening talk and worship are over,—these are opportunities for reading, impossible otherwise. In Miss Small’s *Letters to Missionary Friends* she writes: “Remember my old advice—no ‘shop’ during social hours. He was a wise old missionary who made the rule. The evening hour was, under his guidance, strictly devoted to recreation; we played games, sang, worked, read; and we retired to rest with spirits

relieved and brightened, happy in each other and ready for the sound and restful sleep which is so needful for hard workers." It is a pleasant picture. One need add only "the hissing urn" and its adjuncts to imagine it described for us by Cowper. It suggests rather the placid domesticity of our great-grandparents than these latter days, which seem to have appropriated to themselves the word "strenuous." Perhaps the strenuousness is not after all the best thing for work or workers. I have an impression gathered from vague traditions of early life here—in other missions it may have been the same—that missionaries then, with a much harder life in many ways, still had more leisure for recreation than we allow ourselves; perhaps also they took more time for devotion. May be we should imitate them in both these points.

I have written at inordinate length. Glancing back I see that while something of what I have said may be relevant to the case of those who think that they should not take recreation, or of those who do not make time for it, I have overlooked the case of those who say that they do not need it. Well, perhaps others—their own colleagues for example—would be better judges of that than they themselves are. At any rate I can say nothing of them, for I do not understand them. I once accompanied to his boat a missionary newly out from home who was going inland to his station. I had seen to the supply of his physical wants, and as he was to be ten days in the boat, and could speak no Chinese, I offered him some mental provender also. He declined saying that he did not need it; he had his Bible and two volumes by C. H. M. *Non invides, miror magis.*

The sum of the whole matter is that it is our duty as servants of our Lord to keep for His use "a sound mind in a sound body"—so far at least as His commands allow, for sometimes His commands call for the sacrifice of these. For this two-fold soundness the average man needs recreation, and recreation is the mean between the "too much" which is dissipation, and the "too little" which is as common, though like some of Aristotle's extremes it seems to lack a name. Each man must find the mean for himself, and neither here nor anywhere else is the golden mean easy to hit. "At forty every man is either a fool or a physician." The proverb is faulty in its chronology, and its dilemma—fool or physician—is, like most dilemmas, not exhaustive. Many men at forty

and before and after are both,—physicians for others, fools for themselves. Probably, if the Editor must use this letter in which I have been so prodigally prescribing for others, some of my friends may point the finger at me, and delicately suppressing the more opprobrious epithet may say: "Physician, heal thyself." Such is the deserved fate of every imperfect preacher of righteousness. If as a punishment for my dilatoriness I am subjected to it, I shall acquiesce.

The Friday Club Idea

BY EDWARD M. MERRINS, M.D., WUCHANG

AS Friday is regarded by many people as an unlucky day, it may be supposed that the object of Friday Clubs is to combat this and similar superstitions. It is true clubs or societies of this kind exist in the home-lands, where they lead a presumably useful, if somewhat precarious existence. In China, however, Friday Clubs simply consist of missionaries who have agreed to meet once a month on a Friday evening for the discussion of theological and allied themes. The first club was formed in Shanghai, the second in Wuchang, and there is another in Changsha. If there are others, of which the writer is unaware, so much the better, as it is the purpose of this paper to urge their formation in every place in China, where it is possible for several missionaries to foregather once a month for mutual help and enlightenment.

The Wuchang club was organised in April, 1903, and has been in continuous existence ever since. Originally membership was confined to ministers, to the number of twelve. Because of the changes constantly taking place in the mission field, these restrictions were removed some time ago, so there are now seventeen members, three of whom are laymen. This larger membership secures an attendance ranging from six to ten. The following is the routine procedure. The monthly meeting is usually held in the house of the member whose turn it is to read a paper. After the minutes of the previous meeting have been approved, and other small matters of business transacted, prayer is offered, and then the paper of the evening is read. Whatever the subject, the speaker has absolute freedom to express his opinions, and there is no time limit. When

the paper is finished, each member, in alphabetic order after the name of the speaker, expresses his opinion of it with the same freedom. When all who wish have spoken, the leader replies, and then follows more or less desultory conversation, during which the members partake of some slight physical refreshment, and the meeting then separates.

The discussions have ranged over a wide field, and are here given as a guide to those who may wish to form a club of their own.

1. *Biblical Criticism, Exegesis, etc.*

The Higher Criticism, (2); Prophecy; The Predictive Element in Prophecy; The Orations in Deuteronomy Critically Considered; How to Teach the Old Testament at Present Juncture of Critical Research; The Inspiration of Scripture; Quotations in Scripture; The Wisdom Literature of the Old Testament; Recent Discoveries in New Testament Manuscripts; The Apocalypse in its Relation to other Books of the New Testament; Chinese Translations of the Bible; Bible Illustrations from Chinese Life; Recent Archæological Discoveries in Jerusalem.

2. *Theological.*

The Divine Immanence; The Work of the Holy Spirit; Birth and Resurrection of Our Lord; "In the Days of His Flesh"; Growth of Messianic Consciousness; Studies of the Mind of Christ; Death of Christ; The Catholic Doctrine of the Atonement; The Atoning Life; The Eschatology of St. Paul; Demoniacal Possession; The Personality of the Devil.

3. *The Church.*

Church Unity, (2); Primitive Christian Worship; Sacrificial Aspects of the Communion Service; Ecclesiastical Discipline; Monasticism; The Pope's Bull on Modernism; Organisation of the Church in Japan.

4. *Ethics and Sociology.*

Social Aspects of Christianity; Heredity and Social Progress.

5. *Religion, Philosophy, Psychology, etc.*

Evolution of Religion; Early Religion of Israel; Christian Apologetic for China, (2); Philosophy of Mencius; Philosophy of Wang Yang-ming; Ancestral Worship in Lands other than

China; Christian Mysticism; Platonism; Need of Reform in Methods of Theological Education; Psychical Healing; Modern Psychology and Religious Experience; Personality.

6. *Biography.*

Bernard of Clairvaux; Wycliffe and the Lollards; John Bunyan; Newman and the Oxford Movement; William Law and the Non-jurors; Coleridge; The Cambridge Platonists; Cambridge Theologians in the XIXth Century; Creed and Statesmanship, illustrated in Life of Gladstone.

As may be observed, the subjects chosen are not always of the highest importance. The fundamental verities of the faith upon which all are agreed, are seldom discussed unless fresh light can be thrown upon them. With this preliminary remark, and adding that with regard to the membership of the club, four are Congregationalists, five are Wesleyans, and eight are Episcopalians, it is interesting to note how the bent of the mind which lies at the bottom of denominational differences has unwittingly expressed itself in the choice of subjects. These are divided among the denominations as follows:

	Biblical.	Theological.	Church.	Sociological.	Philosophical.	Biographical.
Congregational ...	6 (66%)	1 (11%)	1 (11%)	1 (11%)
Wesleyan ...	5 (24%)	4 (18%)	1 (4%)	5 (24%)	6 (28%)
Episcopal ...	3 (10.7%)	7 (25%)	6 (21.5%)	2 (7%)	7 (25%)	3 (10.8%)

The two papers relating to the "Church," by those who are not Episcopalians, dealt with the subject of Church Unity.

The advantages derived from bringing men of divergent religious views together are obvious. In the first place, it leads each to a better understanding of his own position. Many of us are inclined to use words and phrases common to our particular school of thought without always being careful of their precise meaning; perhaps it has been a matter of use and wont, and we have never taken the trouble to scrutinise them. For this careless use of language we are seldom or never called to account by the members of our own denomination and never at all by the Chinese converts who accept our theological teaching. It promotes clear thinking and does one good generally to be challenged occasionally as to what we really mean by the terms we use with so much freedom. Frederick Denison Maurice habitually declared that to the practical training of this kind which he received in the Apostles' Club while an undergraduate at Cambridge Univer-

sity, he was more indebted than almost to any other experience of his life. Forced to define terms clearly and accurately, and in the course of verbal discussion to meet fairly and fully all the issues raised, the possibilities of misunderstanding are reduced to a minimum. If your correspondent who wrote the frank and interesting letter on Church Unity in the April issue of the *CHINESE RECORDER*, had been a member of our Friday Club—let it be said he is most welcome—he need not have waited all the long weary years since 1889, if he did so wait, to find out what Episcopalians mean by the phrase “historic episcopate.” The Episcopalians in the club High, Broad, Low, would each have given an explanation and would have struggled hard to make it intelligible.

Consequently these meetings lead to a better understanding of each other. For instance, much that is said and written about church unity at the present time is premature, to say the least. There does not always seem to be a full appreciation of the strength and depth of denominational differences and of the difficulties of all kinds to be overcome before union can be accomplished; hence misunderstanding and a certain amount of distrust. If we first thoroughly understand and sympathise with each other, this in itself will establish the good feeling which is the requisite preliminary to organic union. For a great deal is gained when we discover that others can differ from us for good, conscientious reasons, and are not, as perhaps we at first supposed, ignorant, perverse, obstinate, at any rate, a little “queer.” In a charitable mood it may even dawn on us that something very deep in human nature may be responsible for much of our variance. Else how account for John Henry Newman, brought up in a strictly evangelical household, being superstitious as a boy and ending life as a Roman Catholic cardinal; while his brother, with the same early training, steered an exactly opposite religious course? When we are driven to confess that our differences have not so much an intellectual as a temperamental basis, and that “it is He which hath made us and not we ourselves,” we shall be ready for the unity we see in nature, not absolute conformity, but unity in diversity and diversity in unity. As some one has said: “Unity is never going to be thought out and proved into existence; it is going to be wanted and demanded into existence.” Hence the value of Friday Clubs, for they enable us to meet for the exchange of views on

China; Christian Mysticism; Platonism; Need of Reform in Methods of Theological Education; Psychical Healing; Modern Psychology and Religious Experience; Personality.

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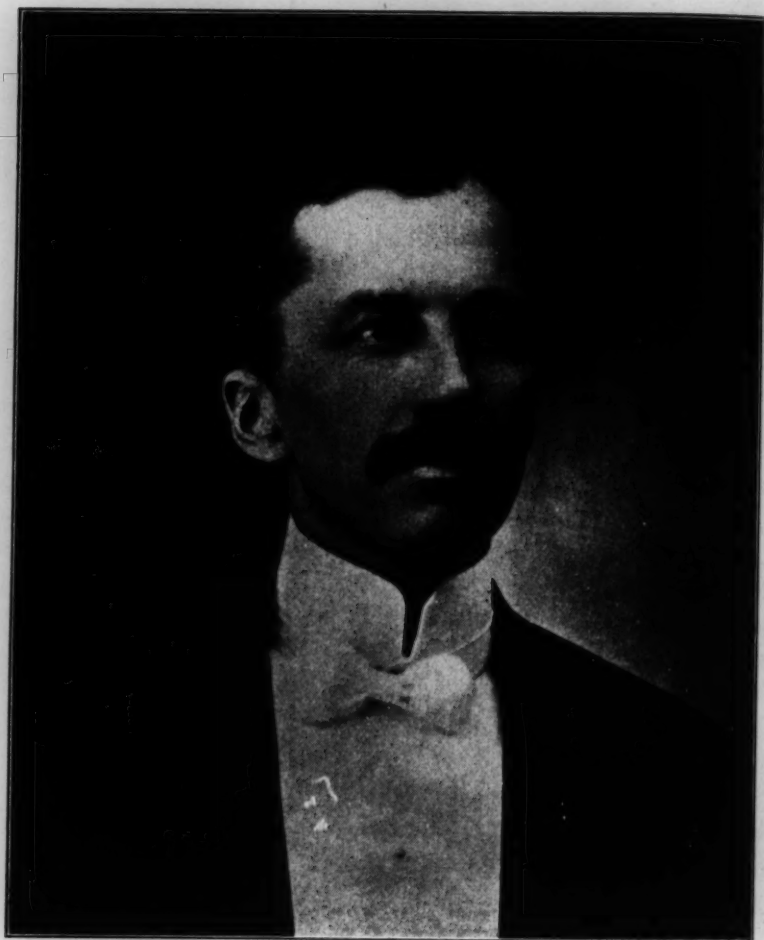
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any religious topic, and though we may not always argue with the impassivity of icebergs, the results are sure to be good. What is here said accords with a resolution passed at the last Pan-Anglican Conference, which recommends that "the members of the Anglican Communion should take pains to study the doctrines and position of those who are separated from it and to promote a cordial mutual understanding, and as a means toward this end, the Conference suggests that private meetings of ministers and laymen of different Christian bodies for common study, discussion, and prayer should be frequently held in convenient centres."

Lastly, meetings of this kind afford opportunity to older missionaries to strengthen and otherwise help their younger brethren from the stores of their own wisdom and experience, and the seniors can renew their youth in the freshness and enthusiasm of the later arrivals, and may even find some of their new ideas well worth examining with a careful and receptive mind. It is at once a chastening and consoling reflection for us all that "the owl of Minerva does not start upon its flight until the evening twilight has begun to fall," and happy are those for whom it takes its flight even then.

As to the future of the club it is still full of promise. Our readers may remember the Metaphysical Society of London, a kind of Friday Club on a large scale, to which belonged Gladstone, Tennyson, Huxley, Clifford, Manning, and many other famous Englishmen of their day. After a brilliant career, during which almost everything in heaven and earth was discussed, the society at last died from sheer natural exhaustion. Leading a more stolid existence, our club shows no signs as yet of being near its latter end; there is no dearth of subjects of future discussion; indeed some think we ought to be confined more strictly to subjects which are purely theological and spiritual. But we trust enough has been said to prove the value of Friday Clubs to those who earnestly desire to strengthen those ties which bind us in common love and service to the Master whom we all adore, and the accomplishment of this end will more than justify the time and labor spent by busy missionaries in preparation for the meetings.



THE LATE DR. J. A. OTTE.

In Memoriam.—Dr. J. A. Otte

BY REV. P. W. PITCHER, AMOY

IT is scarcely necessary for me to say how deeply grieved this entire community was when they learned of the sudden death of Dr. J. A. Otte, of the American Reformed Church Mission, which occurred on Thursday evening, April 14th. To-day our hearts are sore, and our prayers and sympathy are poured out in behalf of those he loved best on earth—his widow and orphaned children—all in far-off America. May the Lord sustain and uphold them under this crushing bereavement.

He was a man and physician of unusual ability. Born in Flushing, Netherlands, August 11th, 1861, he moved with his parents to America when he was a child. His course in arts was pursued at Hope College in Holland, Michigan, and his medical course in the University of Michigan at Ann Arbor. Subsequently he took a supplementary course in Europe. He was very highly esteemed for his skill by natives and foreigners alike everywhere in this district. He was well known by the highest officials and gentry in these parts, and frequently called into their homes to minister to their sick, who in turn contributed very liberally towards the support of his extensive work.

Arriving in Amoy in the year 1888 he gave the first seven years of service in the Sio-khe valley, at a little market town of the same name, 60 miles south-west of Amoy. There he built Neerbosch Hospital, and there he left a name that will not be forgotten for many a long year in that populous plain.

After a furlough at home in 1895-96 he returned to his field, and has ever since been located at Amoy. He was successful in building two hospitals here—Hope Hospital for men and Wilhelmina Hospital for women. They were completed and opened for work in 1898. The work in these two institutions has been tremendous and for the most part carried on alone. According to last year's report Hope Hospital ministered to 10,746 out-patients and 1,732 in-patients, while 479 operations were performed. In Wilhelmina Hospital there were 2,735 out-patients and 723 in-patients and 330 operations. And Dr. Otte was not the man who allowed his ministrations to be directed alone towards the bodies of his patients. Every Sabbath found him devoting a part of that day to telling of the

life and love of a redeeming Saviour. And he was ever keen on the maintenance of the evangelistic part of the hospital work every day of the week and especially on out-patient days. By his indefatigable labors and wise administration Hope Hospital several years ago became self-supporting. It is safe to say that there is no better equipped institution along this coast. Through influential friends in the Netherlands, after whose Queen it is named, Wilhelmina Hospital is loyally supported by funds contributed in that country.*

Dr. Otte was a fearless Christian soldier. So when the summons came to attend a case of plague in the city of Amoy, he hastened over to the side of this stricken one. He discovered that it was a case of pneumonic plague and a most loathesome one. In some way he contracted the disease, and though all was done that love and care and medical skill could think of, nothing could stay the dread destroyer. He loved the Chinese, and he demonstrated it in his death as well as in his life.

Fearlessly he met the last enemy. Just as in life, amid some of its dark moments, so at this time did that same unflinching faith in his Lord and Master abound. He never faltered, even down to the brink of the river that separates time from eternity. In faith he passed over.

He has gone home. That is the message we received about half-past nine on Thursday evening. "Dr. Otte has just gone home." A great throng attended the funeral service, which was held in the London Mission Church, for Chinese worship, on Thursday afternoon at 6 o'clock. Natives and foreigners, a congregation of nearly a thousand, met to express their sorrow and lay flowers on his grave. Crosses and wreaths of beautiful flowers covered the place completely. The service was conducted both in Chinese and English; the former by the Rev. Jas. Beattie, of the English Presbyterian Church Mission, and the latter by the writer.

His body rests from its labors, but his soul still lives on. And he being dead yet speaketh. His work, what his hand hath wrought, is his best eulogium, for that shall go on speaking till time shall be no more, aye through all eternity.

* Both of these institutions are on Kulangsu, but beside these there is a dispensary on the Amoy side, which he had charge of. This is located near the Tek-chhiu-kha church, where the original hospital was built. Last year this building was torn down, and a new one is in process of construction.

Correspondence.

"MEMORIALS TO THE DEAD."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: While one cannot but appreciate the spirit of warm sympathy, evinced in Mr. Walsh's article in your April issue, for the Chinese who become Christian in their sense of loss at having to renounce so much that appeals to their tender reverence for their dead, yet in the light of history can one regard as altogether safe some of the methods which he suggests to meet and satisfy that sense of loss? As long as it was *hard* to become a Christian, the early church retained her purity and power. When under Constantine, she began to make the way of entrance easier by seeking to adapt (to convert if you will) heathen practices to Christian ideals, then she began to degenerate. It was the spirit of heathenism, not that of Christianity, that predominated until in the end the Church of Christ had to be *re-formed* from out of this paganised Christianity.

Though nearly every Chinese professes the worship of heaven and earth, it is in most cases a half-hearted worship, performed as a duty at stated seasons, and every missionary who preaches to the heathen, knows how easy it is to turn the laugh of the crowd against its own idols, but let him speak of ancestral worship, and he at once discovers that he has touched a vital spot. Ancestral worship is the idolatry of China, the ancestral tablet, her real idol; what more fertile ground, then, could be found than the Chinese church for the

growth of, for instance, such errors as that of prayers for the dead, or of saint worship with its pictures and images, or their Chinese equivalents? God grant that history may not repeat itself in the Chinese church because of any mistaken compromise of the missionaries of to-day, who are so earnestly and sincerely seeking to lay her foundations "well and truly."

The Chinese cling to the *memory of their dead*. It is the best that Confucianism has given them to cling to. *We* bring them a *living hope*. What that hope means to ourselves, individually, we realize, when we speak of "my father and mother in heaven," thinking not of them as in the grave, though we do not, therefore, neglect the resting place of their loved remains. Would it not be the greater kindness to devote our prayers, our faith, our teaching to the fostering of that hope till it becomes the satisfying portion of the Chinese who renounce the dead past for the living, glorious future? "Human nature being what it is," we will have many a disappointment and many a discouragement, but is not the end worthy of infinite patience and courageous faith? True, it is only the spiritually-minded in whose lives the Christian hope can become a potential reality, but are we to be satisfied with anything but a spiritual Christianity? and is it the greatest wisdom or the truest kindness to make provision for any other kind?

Yours sincerely,

H. L. R.

HYMNS AND THEIR USE IN A CHINESE CONGREGATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In conducting and attending religious services among the Chinese, I have met with, and to some extent used, a considerable variety of hymn-books, and it seems opportune to note a few observations on this subject.

1. The best style in which to write hymns is a clear, dignified Mandarin, leaving out words, terms and expressions, as far as may be, that are not easily understood when heard. A good many in our audiences, and even some of our Christians, cannot read and have to depend on the ear alone to understand what is being sung, and it is not right that these should be deprived of the good that the hymn is intended to convey. Some of the hymns in the Nevius-Mateer collection are in the best style that the writer has seen.

2. In the service the hymn should be read clearly and distinctly, observing the proper rhythm.

3. The subject of the hymn should be announced, the general contents stated, and obscure lines briefly explained. When this is done those who sing have at least some opportunity to "sing with the Spirit and with the understanding also."

4. In all but school congregations it is not well to use a large number of tunes. Far better have a very limited number, so that the congregation may be able to become familiar with them.

5. The leader of the service, be he a Chinese or a missionary,

should be able also to lead the music with a good, strong voice. The writer has sometimes felt like importuning his home Board to require all new recruits to learn to sing well before sending them to the field.

For the leader to arise, simply announce the number of a hymn, written in Wên-li, and not read a line of it, then have it sung to a foreign, unfamiliar tune;—well, so far as any good accrues to an uneducated audience, the whole performance might almost as well be in English!

ALEX.

SCRIPTURE NAMES IN CHINESE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The desire seems to prevail that, so long as Chinese ideographs are used to represent the proper names in the Scriptures, sense and sound should be first considerations.

I have begun to use 名耶恩 *Ming Ye-en* for John Mark, and 亮 *Liang* for Luke, and 卑微 *Pei-wei* (a doublet, but either word would suffice) for Paul, and 過 *Ko* for Eber.

If the true Chinese equivalent is given for the Hebrew, Greek, and Latin, it will suit the southern dialects as well as the northern.

It has been suggested that two syllables should be used for God's name instead of three. 耶爲, *Ye-wei*, is better than 耶惠 *Ye-huei* for both sound and sense.

For Abram and Abraham 阿爸隆 *Apalung* and 阿爸旺 or 共 *Apahung* or *Kung* respectively might do, but this transliteration, giving sound and sense, is ungrammatical translation and is literally *preposterous*, seeing

the Hebrew order of the words is retained and in Chinese grammar order is everything. [A Hebrew phonetic law is here observed; ra(m)ham becoming raham by syncope; compare Ba(l)bel = Babel and bal(b)el = balel confusion. Also Gilgal, Gogoltha or Golgotha and Galilee. These contractions can be uttered occasionally in speech, but cannot be represented in ideographs. In my station for *Ch(it)ao* "know" we say *chao*.] If Chinese grammatical order be adopted Isa-iah and Jeshua (and Jesus) would be assimilated; both being 耶 曠 *Ye shu* and not *Shu ye* and *Ye shu* respectively, and so with Eli-jah and Jo-el both would be 耶 力 *Ye li* and not *Li ye* and *Ye li* respectively. So El-nathan and Nathaniel, Jo-zachar and Zachariah. That it was permissible among the Hebrews to transpose the words constituting the name is seen in the cases of Ahaz-iah, who is called Jeho-ahaz, 11 Chron. xxi. 17 and Jecon-iah, who is Jeho-iachin.

In translating the names the substantive verb and pronoun must be omitted. Elijah *Ye(shi-o)li*, Eliel (*Yewei(iu)li(tishē-o)li*). Grammatical inflections must be removed, Jair and Jairus are the same name. The Greek *os* and Latin *us* are pronominal suffixes, meaning the person who is so called. 耶 日 *Ye ri* would displace both 耶 珥 and 耶 魯.

It is the habit of the Holy Spirit to play on the sound and meaning of proper names. Many a passage would have additional force in such cases were the approximate sound and sense represented in Chinese to ear and eye. The assonance might be indicated in the margin. Some may not be aware that about one thousand instances of paronomasia occur in the Bible.

I append a list of works on the names of persons and places that it would be well to consult when sorting the four thousand under their several themes.

The article Proper Names in A. and C. Black's *Cyclopædia Biblica*; A. Löwy's "Elohistic and Jehovistic Names of Men and Women," 1889; W. F. Wilkinson's "Personal Names in the Bible," 1865; C. J. Ball's "Light from the East," 1890; G. B. Gray's "Studies in Hebrew Proper Names," 1896; A. Jones' "The Proper Names in the Old Testament," 1856.

SURVEYOR.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have just read with no small interest the letter of the Rev. A. Don in the April number of the RECORDER, and should like to give my experience.

I was out this afternoon conducting meetings for women in heathen houses, accompanied by a Chinese Christian woman, who though not yet fully trained, is practically under present circumstances doing Bible-women's work. She had said to me she would speak of Nicodemus, and though I did not think it the most suitable of subjects, I thought better to let her try what she thought she could do, but what I heard was almost too much for my gravity.

Nicodemus (尼 哥 底 母) was introduced as a 老婆婆, whose son 尼 哥 was a 秀才. For a few moments I could not think what she meant, nor of whom she was speaking until she used the phrase 尼 哥 的 母親, when it flashed upon me at once how she had misinterpreted the name.

Once or twice in the girls' school I have had the answer that the mother of Jesus was 利亞 and her 姓 (surname) 馬.

It is generally easier to point out a defect than to supply the remedy, and I must leave that to those whose scholarship is equal to it, but I have often felt with the previous writer that translation, when possible, would be preferable to transliteration.

I remain,

Yours sincerely,

M. R. FOWLER.

London Mission, Siao-kan.

ROMANISED VERNACULAR.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: There existed, I think, at one time in the minds of some of our missionaries a prejudice against the extensive use of the Bible in Romanised vernacular. It was felt that whatever concession might require to be made to the necessities of women and children, the only proper and befitting form in which the Book could be given to the Chinese was that of their own classical Chinese character. To which some of us replied that however much we valued the Chinese character in its own place, and however unwilling we were to offend the literary susceptibilities of anyone, Chinese or foreigner, still to us the point of main importance was to provide the Bible for the people in such a form that it could be read and, as far as possible, understood by every man, woman and child in the church. It now appears that in speaking in this way we were following the very highest possible precedent.

I quote the following from an inaugural address delivered last year at Liverpool University by the Rev. Professor J. H. Moulton, D.D. It appeared in the *Expositor* for January this year. The italics are mine.

After referring to "the Greek of the period in which Attic reached its perfect development as the very masterpiece of human linguistic evolution," and to "the unapproachable beauty of the Attic literary style," the speaker went on to say:—

"Now for eighteen centuries past there has been one product of the later Greek which has engaged the attention of scholars. Not a few of them have pulled wry faces over the "badness" of the Greek in which the New Testament books were written. But its subject-matter compelled attention, and as for its bad Greek—well, an excuse could be found for that. . . .

"I must not tell over again the story, familiar now to all students of theology, of Adelf Deissmann's discovery and its consequences for our views of New Testament Greek. Some papyri from Egypt, scanned by chance one day as copied in a friend's hand, suggested irresistibly their close relationship with the Biblical idiom. And soon we came to see that *the Holy Ghost spoke in the language of common life as understood all over the Roman Empire. The book was written in a hitherto unique dialect, simply because its writers neither knew nor cared whether they wrote literature, caring only to make themselves understood by the humblest and least lettered of men.*"

I am, etc.,

THOMAS BARCLAY.

MR. DARWENT'S SERMON IN THE
MAY "RECORDER."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I, by the medium of your columns, very respectfully ask Mr. Darwent to reconsider some of the statements and inferences which his sermon on March 13th contained?

The sudden "light" which prompted the sermon, does not resemble the light he has faithfully reflected in other sermons to my own advantage. These, if I am not mistaken, are some of his points: 1. All ethnic religions are pantheistic. 2. Confucianism is such. 3. It therefore tends to apologize for "sin," as after all only an element in the "divine" universe. 4. Missionaries are drawn to China by the conviction that they have a moral law to inculcate superior to anything known here, and if they had not that duty their coming was an "impertinence."

After fifty-odd years in China I have to confess a very limited acquaintance with Chinese literature, and, which is more important, with Chinese moral character. What I do know, however, moves me to ask Mr. Darwent to re-read his authorities. We have one authority in common, independent of Chinese studies, and it teaches that—"that which may be known of God. . . God hath showed unto (the gentiles.)" Also that "when the gentiles, which have not the law, do by nature the things contained in the law, these are a law unto themselves, which show the work of the law written in their hearts." . . . (Romans i. and ii.). St. Paul does not seem to have found

that, e.g., Mercury's patronage had made *theft*, in the heathen world, reputable or excusable, however common.

For Confucianism, including the canonical tradition of his own teaching, and Mencius', before Christ, and the free discussion of them by Chu Futzu in the 12th Century A.D., it certainly *does not extenuate sin by confounding matter with deity*. For the earlier men, I think Dr Legge, not a lenient critic, will bear me out, e. g., in his Prolegomena to Mencius. That either of the Sages thought of sin as a necessary element in a mixed, yet divine, universe, seems sufficiently disproved by Confucius: * "He who sins against heaven, has nowhere to deprecate (his doom);" and Mencius:† "All men possess the mind that discriminates right and wrong;" while Chu Tzu's three-fold definition of "heaven" as ‡ "the blue sky, philosophical principle, and the Being on high who rules all," the latter expressly credited with discriminative powers, is surely inconsistent with a universe, mixed but divine. Here are men without the supernatural revelation which is our privilege, yet with "the law written in their hearts," affirming the inexorableness of divine justice, the omnipresence of conscience, and the rule of a supreme and attentive ruler. Taken together they hardly suggest pantheism.

But Mr. Darwent seems to hold that, unless Chinese ethics are as bad as pantheism would make them, Christianity has nothing to teach the Chinese, and missions are an "impertinence." Of Chinese morals I knew noth-

* Legge's "Chinese Classics," Vol. i, p. 23.

† Legge's "Chinese Classics," Vol. ii, p. 278.

‡ Chu Tzu's Complete Works, Par. 34, fol. 17a.

ing authentic when I yielded reluctantly, 53 years ago, to the call to go as a missionary to China. I knew only that my Saviour and "the other Paraclete," to whom I owed all, were known to hardly any of the millions of China, and I came, as I hoped, at His bidding to preach, not a higher law, but the one Gospel of deliverance from sin. No one can preach Christ crucified without adding blackness to the vision of sin, but that is needed not only in the ethnic world but the Christian church as well.

I once more ask Mr Darwent, with very true regard, to reconsider his too sweeping generalizations, both with regard to the universality of pantheism and the rationale of Christian missions.

Faithfully yours,

G. E. MOULE.

HANGCHOW, May 18th.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have to thank you for permitting me to see Bishop Moule's criticism of my sermon in your May issue, and I am obliged to the Bishop for the permission he has given you to show me his letter so that my reply to it may appear in the same issue as the letter.

Now let me deal with the main point, that the ethnic religions are mainly pantheistic; that making no clear distinction between God and His creation they cannot have the same ideal of holiness for man as the Judæo-Christian revelation gives, which jealously guards God in His holiness from admixture with evil. Bishop Moule calls

this a "sweeping generalization" and asks me to reconsider it and calls me to re-read my authorities. I have done so and cannot retract a word. I am, in fact, astonished that the Bishop should have doubt as to a fact so obvious.

First as to the pantheistic nature of the ethnic religions. In his "Dogmatics," an absolutely invaluable book in theology which in its modest compass contains the deepest thinking, the late Bishop Martensen says: "There are only two religions—the pantheistic and the theistic—the former having for its highest a *derived* absolute, the universe; the latter based on the original absolute, God as God; the antagonism between pantheism and theism is fundamental" (p. 83 M.) Oosterzee, too, in his "Christian Dogmatics" says: "The most acceptable division of religions is into monotheistic and non-monotheistic" (p. 88). These two great men make the same "sweeping generalization" therefore as I do.

As to Brahmanism and Buddhism, the late Principal Caird of Glasgow, a great authority, in his "St. Giles' Lectures," says: "Brahmanism and Buddhism are pantheistic religions;" he speaks of "the undisguised pantheism" of these two religions. I would have Bishop Moule to notice that. In his letter the Bishop calmly assumes that the Chinese are Confucianists pure and simple, whereas they are Buddhists as well and deeply tinged with Buddhist ideas, which are pantheistic.

That pantheism has the terrible effects on religion and morals that I maintain in my sermon, all authorities that I can find agree.

Consider the question of God's holiness. That cannot be maintained if God is not kept clear of the universe. He must be personal, conscious, possessed of will, clear of admixture of evil. That He is, only under theism. Possibly there are hints of monotheism in all religion; the early faiths of many nations were purer than the later, but the dim, shady, vague, remote, monotheism of the ethnic religions has never been an active or efficient factor in them, making for righteousness in historic time. Even in ancient times it was mostly a vague belief in "heaven"! Robert K. Douglas, late professor of Chinese in King's College, London, in his book "China," says: "The belief in a personal deity grew indistinct and dim until, when Confucius began his career, there appeared nothing strange in his atheistic doctrines. He never denied the existence of Shangte, but he ignored him." "In this system (Confucianism) there is no place for a personal God." Surely Bishop Moule knows that. Then how *can* the Chinese have any adequate conception of the sinfulness of sin when they have no holy God, as norm, as standard? Professor Douglas further says: "Man, Confucius held, was born good, and was endowed with qualities which, when improved by watchfulness, enable him to acquire God-like wisdom and to 'become the equal of heaven.'" "It is in the power of each one to perfect his nature." That is Confucianism. Such being the case, it is, as Professor Douglas says, "no wonder it has been a failure."

But further, China has Taoism and Buddhism. "Speaking generally the religion of China is a medley of the three great

sects, which are so closely interlaced that it is impossible to classify or enumerate the members of each creed." As Taoism and Buddhism are confessedly pantheistic, my assertion in the sermon remains true, that the religion of China, like all ethnic religions, is subject to the fatal defect of pantheism, which confuses God and the world; thus making evil inhere in the divine, which has no conception of a creation, without which no possible distinction between God and the world can be thought of. Let me give a few quotations on this vital point. Says Martensen: "With them (ethnic religions) all is birth. There is no creation; they view the world as *natura*, not as *creatura*" (Dogmatics, p. 118). Further, as to God's holiness, pure, without admixture with the creation with its evil, he says: "This holy relation to God can be sustained by theists only, not by pantheists." "Holiness and conscientiousness, as the history of heathenism shows, are not characteristic of pantheistic religions."

I will close with two quotations which sum up the whole matter and amply sustain my position. The first is from the late Principal Caird, a profound authority. He says in his St. Giles' Lecture on Indian Religions: "In pantheism, God, conceived of as the substance of the world, stands at least in the same relation to all, to things mean as to things lofty, to the vilest and unpurest as to the noblest and most exalted natures. But in Christianity it is different. It is true Christianity sees God in all things. But the Christian deification of the world is not the apotheosis of all beings alike. The God it sees is a God of

wisdom, goodness, who is Spirit, and therefore it can see Him in all things, but *not in all things alike.*" "A religion which regards God as the unknown substance of the finite can take no account of distinctions in the finite. He is the being who manifests Himself alike in the vile and obscene, as in the beautiful and pure. Nay, there is a kind of paradoxical logic in it (pantheism) in its preference for things vile to represent the divine."

I should like Bishop Moule to think of that. The Bishop also takes a superficial view of the pagan apotheosis of theft in Mercury, the god of thieves. The fact that *sins have gods* in heathenism (including China) is vital. It never has happened in the nations accepting the Old and New Testament revelations. These nations have themselves sinned, but have never made sin a part of deity. They have always kept God clear of complicity in evil. They have always seen that to smirch God with sin, to make Him in any way patron of sin, to make evil inhere in Him, is to knock away the very basis of morals. Principal Caird then continues: "It is this view which accounts for its (pantheism's) defective morality. The hidden logic of pantheism leads to a fatalistic morality, a morality which tolerates and sanctions the vices that spring from natural desires. For moral distinctions disappear from a religion which conceives God as no nearer to the pure in heart than to that which is the haunt of sensual lusts."

There is another great theologian who abundantly bears out my position in the sermon—the late Dr Dorner, professor of theology in Berlin—whose four monumental volumes are stand-

ards of the weightiest thought on the profoundest subjects of theology. Unfortunate is the man who does not know them. He says in Vol. II of his "System of Christian Doctrine:" "Heathenism cannot unite absoluteness and personality in God and therefore it cannot do away with the confusion between God and the world. So it is in the Chinese religion and in Buddhism. *It is in the Hebrew religion first* that the two factors—absoluteness and personality—find each other by incorporating the ethical idea into the divine personality. The absolutely *Holy One*, who is also *almighty*, is *able and willing to stand security for holiness in the world.*" This is just what I said in my sermon. I trust Bishop Moule will see that. And it must be so. Apart from a God who is not only holy but almighty, there can be no standard of goodness and no power to bring holiness about. That is to say, goodness with impotence is useless. That is obvious. And all heathenisms are pessimistic. They have no hope for the future triumph of righteousness, because they have no holy and almighty God.

Dorner further says: "The chief consequence of confounding God and the world, *which is common to heathenism*, was that the unholy could *not be kept aloof from the deity*. Greeks and Romans held that the King of gods maintained justice on earth, but the deity is *not known as holy in himself*. This is shown in the jealousy of the gods," and I might add their lying, adultery, deceit, and other sins. Such being the case, how can Bishop Moule maintain, as he seems to do in his letter, that the Chinese or any other heathen conception of

righteousness, of holiness, *can* be equal to that derived from Jehovah, "in whose sight the heavens are not clean," the God of Jesus Christ.

I fear that I have quite overtaken the space allotted to me, but my reason for entering into this matter at length is that it is vital to understand the peerlessness of the Bible revelation. It is no doubt true that Bishop Moule heard a call to come and help to deliver China from sin, but the point is that we have not only to save China *from* something, but *to* something higher—to a holy life in God through Christ. And so it is as I have said, unless our ideal of righteousness or holiness is higher, infinitely higher, than

that of the very best of the Chinese, then missions *are* an "impertinence."

Yours, etc.,

C. E. DARWENT.

Union Church,

June 7, 1910.

P. S.—I have pleasure in calling Bishop Moule's attention to a series of articles on "Sin," commencing in the *Expositor*, January, 1910, by Prof. Jas. Orr, D.D. Among other things he says, "It is only in the light of God's character as holy that the evil quality and full enormity of sinful acts can be fully seen." As Confucianism seems to know no God at all, holy or unholy, how can it have our standard of holiness?

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original, if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

A Chinese-English Dictionary, by Herbert A. Giles, M.A., LL.D., Professor of Chinese in the University of Cambridge, etc. Second edition. Revised and enlarged. Kelly & Walsh, Shanghai; Bernard Quaritch, London.

This is fascicule II. of the new "Giles'" Dictionary. The fortunate possessors are sure to gloat over it like misers over their hoard. A comparison of this with the first edition will show that the revision and enlargement have been conscientiously carried out. Many of the phrases added in this edition not only elucidate the use and meaning of the character under which they are found, but supply at the same time useful and curious in-

formation. As instances, see the various terms employed to designate "Jews" at different times under characters 2526, 2544, and 2549.

Under 2526 主 we get 天主, and the comment in the first edition of the dictionary read: "This term has been adopted by the Roman Catholics as the Chinese equivalent for God, and is the least open to objection of all terms so far in use amongst Christian missionaries." This dogmatic pronouncement is modified in the new edition by having prefixed to it the following statement: "Title of the first of the eight spirits worshipped in ancient times, used in Bud-

dhimism for Indra; also applied to a Taoist deity." It is only fair to those who do not use 天主 for God that this additional information should be given. "The first of the eight spirits worshipped in ancient times" is still rather vague. The "eight spirits" appear to have been first worshipped by Shih Huang-ti, 221 B. C.

It will be seen then that the term 天主 was at first pretty thickly crusted with heathen associations. The "eight spirits," however, were never the objects of popular worship, and the "man in the street" does not know that the term is of purely Chinese origin. It is a good example of a new content being read into an old word; of a heathen term being converted to Christian use and being so changed that it has absolutely lost its heathen meaning. This example should go far to reassure those missionaries who hesitate to use the term 上帝 because of accretions of heathenism which still adhere to it. There are not wanting signs that not only to the Christians does the term mean "Supreme Being," but non-Christians are now also using it in this sense. There is every reason to believe that this term will ultimately be accepted by all Chinese as the word for God. If Mr. Giles finds that many take leave to differ from him when he says the term 天主 "is the least open to objection" of all the terms so far used by missionaries for "God," he has mainly himself to blame in that he has provided to every one who uses his dictionary the material on which to base a personal opinion on the question. Another interesting addition is the entry under 2875, where we read that the Japanese said on Lord

Amherst's mission 中國爲天下共主, "China is the suzerain of all under heaven." The Yellow River has carried much water out to sea since the Japanese were of this opinion. Chinese patriots, if they could read this sentence, would surely think seriously of the reason why their country is ever falling further behind in the march of civilization.

We read under 船 2742: "The first 'wheel ship' appears to have been used at the siege of Hsiang-yang, A.D., 1272." Dr. Giles proved to the world that the Chinese invented the taxi-cab centuries ago, and now he is giving to them the honour of inventing the paddle wheel. All the foreigner did was to harness the power of steam to it.

Probably the author himself does not claim that his book is immaculate. He does claim that the second edition is an improvement on its predecessor, and even a hurried perusal shows that the claim is made out. A few instances are appended where it seems as if the translation could be bettered, but it must be remembered that an example quoted as illustrating the use of a character, is part of a larger sentence, and if the whole sentence were before us, we might see reason to agree with the dictionary rather than to criticise it.

臭水 2521 is not a good term for "carbolic acid." "He can't hit" is given as the translation 中不得 (中 2877). When 不得 comes before the verb it indicates inability to accomplish the object aimed at, as 不得你, 不得到, 不得來, etc. When 不得 comes after the verb it means that the thing spoken of ought not to be done, as 作不得, 說不得, etc. On the analogy

of these readings 中不得 should mean, "it must not be touched," but without some indication of what "it" refers to one cannot be sure. 中計 does not usually mean "to make a lucky hit." It is rather to be "hit" by the other fellow's scheme. The sentence 英國利權 would seem to mean "England's rights" rather than "England's power" as given under 3190. By careful search one might find a number of such minor points to which objection could be taken; the great fact remains, the first edition of Giles' Dictionary was the best Chinese dictionary made up to the time when it was issued, and this is a marked improvement on that edition.

Annual Report of the Board of Regents of the Smithsonian Institution, showing the operations, expenditures and condition of the institution for the year ending June 30th, 1908. Washington: Government Printing Office.

The Smithsonian Institution was established in 1848 "for the increase and diffusion of knowledge among men." Its statutory members are: "The President, Vice-President, the Chief Justice and the heads of the executive departments of the United States." Its source of income is from legacies left for its establishment and support by Smithson, Hodgkins, Hamilton and others. There are deposited in the treasury of the United States \$986,918.96. The disbursements for the year amounted to \$69,198.56. In addition to this Congress voted appropriations, during the fiscal year, to the institution, amounting to \$641,509.90. This bulky report, a book of nearly 800 pages, sets forth in detail the work accomplished by the in-

stitution and places on permanent record some of the papers prepared for it by the leading scientists of the world. These are on every conceivable subject: aviation, phototelegraphy, the relation between matter and ether, etc., etc. The information brought together in this one volume is priceless, and it seems plain that the institution is fulfilling the high purpose of its foundation.

Transactions of the Asiatic Society of Japan. Supplement of Vol. XXXVI. 5 Yen. Shanghai: Kelly & Walsh.

This whole volume of nearly 300 pages is a hand-book of Japanese chronology worked out with patient care and infinite labour. The chronological tables commence with the year 645 A.D., and the date corresponding to the first day of each Japanese month since that date is given *in extenso*. The sexagenary cycle is apparently as much used in Japan as in China, and the author appends copious rules for calculating the years according to that abstruse plan. Altogether this book will be of immense assistance to historians and all students of Japanese literature.

護病新編 Nursing: its Principles and Practice, for hospital and private use. By Isabel Hampton Robb. Translated by Eleanor Chesnut, M.D., and Ruth Bliss Boggs, M.D. Publication Committee Medical Missionary Association of China.

This is a book for women by three women. Dr. Chesnut commenced the translation, but died before it was completed, and the work has been carried to completion by Dr. Boggs. Through the generosity of "a friend of Dr. Chesnut and of the work of missions the book is

now published as a memorial to Dr. Chesnut." The terminology used is that of the Medical Association of China. A three years' course of study is outlined; there is an excellent glossary prefixed to the book, and the English of most of the terms used is to be found at the head and foot of the pages on which they occur. The style is easy and lucid. It is a book calculated to be of great use to medical missionaries in the work of training nurses. It may be added that the printing has been well done by the press of the China Baptist Publication Society, Canton.

主耶穌及復生. Jesus and the Resurrection. A series of devotional studies by the Right Rev. H. C. G. Moule, D.D., Lord Bishop of Durham. Translated by the Ven. Archdeacon Moule. C. L. S. 10 cents per copy.

Anything written by the Bishop of Durham is sure to be a sweet savour of Jesus. These meditations have been translated into Wên-li by the Ven. Archdeacon Moule, and will be welcomed by many as an aid to the deepening of the spiritual life of the Chinese church.

青年詩歌. The Association Hymn Book. Revised and enlarged. Edited by Zia Hong-lai. General Committee Young Men's Christian Association. Fifth edition. Price 15 cents per single copy; ten or more copies, 8 cents each.

聖經詩. Scripture Hymns. C. L. S. 10 cents per copy.

This collection of hymns was sent in by a Chinese scholar in response to an offer of prizes by Dr. T. Richard. The hymns are composed in Chinese stanzas and are to be chanted to Chinese

music. They are intended not for singing in churches but as an aid to private devotion. The style of most of the pieces is rather stiff Wên-li. Perhaps Chinese scholars will welcome the book. The essay was, at any rate, worth making.

J. D.

"Guide to Nanking and the Nanyang Exposition." Price 50 cents (University of Nanking). Also a Chinese edition of the same. Price 30 cents.

Instead of the May number of the University of Nanking Magazine, a neat red-covered booklet has been issued in English and in Chinese, containing much that is permanently valuable as a guide to that historic city. Its fortunes are dealt with from the days of Ch'in Shih Huang in an interesting historical sketch, followed by historical sketches of all the places of interest. The notice of the Exposition itself is slight, but sufficient, and is accompanied by a good map of the grounds. There is also a fine map of the city itself and particulars of all the new China developments to be found there. Starting with historical sketches of the Missions represented in the city, we find details as to government schools and colleges, government and Japanese hospitals, Municipal regulations and officials, hotels and restaurants, tea-houses and parks, even Chinese bathing houses. Then various industries and stores, banks and brokers and newspaper offices, postal and railway arrangements. In all 80 pages of good material, copiously illustrated with photo blocks. These useful guide-books will be on sale near the main doors of the Exposition.

W. A. C.

Books in Preparation. (Quarterly Statement.)

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 143 N. Szechuen Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented. N. B. *Some whose names have been on this list a long time* are asked to write and say if they have given up the work, or what progress, if any, they are making. Perhaps they are keeping others from doing the work.

C. L. S. LIST.

- Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.
 Religious Contrasts in Social Life. E. Morgan.
 Romance of Medicine. McPhun. W. A. Cornaby.
 Fitch's Lectures on Teaching. W. A. Cornaby.
 Chronicles of the Schonberg-Cotta Family.
 Sterling's Noble Deeds of Women. D. MacGillivray.
 Speer's Principles of Jesus, by Joshua Vale.
 The Renewal Series, by Evan Morgan:
 1. The Conversion of Lord Rochester by Bishop Burnet.
 2. A Renewed People, adapted from C. F. Dole.
 3. Conversion, Theory and Fact. To be followed by others.

GENERAL.

- Ballantine's Inductive Studies in Matthew.
 Organ Instructor. By Mrs. R. M. Mateer.
 Murray's Like Christ. By Mr. Chow, Hangchow College.
 Illustrations for Chinese Sermons, by C. W. Kästler.
 By the same. Chinese Preacher's Manual, and Daily Light for Chinese. Systematic Theology. 12 parts. Dr. DuBose.
 Stepping Heavenward. By Mrs. Crossette.
 Expository Com. on Numbers. By G. A. Clayton.

Expos. Com. on Hebrews, by G. L. Pullan.

Little Meg's Children. By Mrs. Crossette.

Sermons on Acts. Genähr.
 Outlines of Universal History. H. L. W. Bevan, Medhurst College.

Tholuck's Sermon on the Mount. By J. Speicher.

"His Great Apostle," and "His Friends." By Rev. Chang Yang-hsün. Stalker's Paul.

J. H. Jowett's The Passion for Souls. (In mandarin.) Fulness of Power. Metaphors of St. Paul. Dean Howson. By J. Vale.

Mrs. Nevius' Mandarin Hymn Book.

Constructive Studies in Life of Christ. H. W. Luce.

New Primer of Standard Romanization on the Accumulative Method. By Frank Garrett.

Training of the Twig. Drawbridge. J. Hutson.

Prof. J. Percy Bruce is preparing the following:—

Elementary Outlines of Logic.
 Expository Lectures on the Historical Parts of the Pentateuch.

Expository Lectures on Old Testament History (Solomon to Captivity).

Biblical Atlas and Gazetteer. R. T. S., London.

R. A. Haden is preparing Murray's Humility and Holy in Christ.

James Hutson: Meyer's Burdens and How to Bear Them.

James Hutson: Willison's Mothers' Catechism.

Mrs. R. M. Mateer: The Browns at Mount Hermon.

F. C. H. Dreyer: Bible Reading Outlines for the Blackboard.

Lectures on Modern Missions, by Leighton Stuart.

Laboratory Manual in Chemistry (Mandarin), by J. McGregor Gibb.

Bismarck: His Life and Work (Wên-li), by Rev. F. W. Leuschner.

Westcott's Commentary on St. John's Gospel, by Rev. G. Miles, Wesleyan Mission.

Onward, Christian Soldiers. Talks on Practical Religion (S. P. C. K.), by Rev. Wm. P. Chalfant, Ichowfu.

Expository Commentary on John's Gospel. George Hudson.

Mongol Catechism. Robert Stephen, Jehol, via Peking, from whom copies may be had.

Recent Announcements.

The Traveller's Guide. Religious Tract Society, London.

Directory of Worship of Presbyterian Church, by C. D. Herriott.

Rev. J. Leighton Stuart, of Nan-king, has begun lessons on "Greek for Chinese students."

Life of Lord Shaftesbury. E. Morgan. C. L. S.

Methods of Bible Study. D. MacGillivray. C. L. S.

Life of Stephen Grellet. C. L. S.

F. B. Meyer's Elijah. C. L. S.

From Zoroaster to Christ, being life of first Parsee convert to Christianity. C. L. S.

Com. on Amos. C. Campbell Brown.

Life of Mrs. Kumm. J. Vale.

Newell's O. T. Studies. J. Vale.

Expository and Homiletical Commentary on the Gospels. Rev. Thos. C. Fulton.

Law's Serious Call. C. L. S.

Patterson's Pauline Theology. D. MacGillivray. C. L. S.

Bible of Nature, Thomson. C. L. S. Mr. Morgan.

American Education. C. L. S. Mr. Morgan.

Preachers' Helper. Mr. Tong.

CHINA MISSION YEAR BOOK. D. MACGILLIVRAY. C. L. S.

Scofield Bible References. A. Sydenstricker.

China Mission Study Class Book. D. MacGillivray.

Evolution and Christianity. D. MacGillivray.

Finney's Revival Pamphlet. Mandarin version. D. MacGillivray.

Missionary News.

Brief Items.

The Canadian Presbyterian Mission in Honan are rejoicing at the arrival of Mr. Hugh MacKenzie, who is to act as treasurer and business agent. He is a capable layman.

The Shanghai Missionary Association closed a strenuous session by election of Rev. J. W. Cline, D.D., as president. The president's valedictory dealt with "Modern Thought and the Message."

The Changsha riots still occupy the attention of the authorities. H. E. Jui Cheng, once Taotai in Shanghai, is the new governor. The old governor and the provincial treasurer, the provincial judge and the prefect of Changsha are referred to the ministry concerned for determination of a penalty; the police

intendant, the Taotai, two army captains and the police magistrate are cashiered, while three of the gentry are to receive penalties. The ashes were scarcely cold before an anti-foreign loan meeting was held.

A few recent letters seem to show that some of the people are making a determined effort to grow opium. These show the gravity of the struggle now proceeding.

The talk about redeeming Mohkashan is effervescing.

The Peking Imperial University was closed June 19, *sine die*, on account of its unsanitary condition.

An unprecedented distribution of comet literature has taken place. The C. L. S. sent out 115,000 tracts, including 2,000 to Korea; Dr. Hallock, 22,000; the Central China T. S., 45,000;

Shanghai Tract Society, 65,000, of which 33,000 were sold to high Chinese officials.

The Nanking Exhibition opened on June 5th.

Mr. Stanley V. Boxer, B.Sc. Engin., Edin., is the first professor to arrive at Hankow for the proposed Central China University.

Evangelistic Association of China.

The Executive Committee of the Evangelistic Association held a meeting in Chinkiang, June 3rd, 1910. Members present: Chairman, A. R. Saunders; B. L. Ancell, F. Garrett, W. C. Longden, and M. J. Walker. Since the last meeting B. L. Ancell, T. C. Britton, and E. C. Lobenstine have been chosen to fill vacancies caused by the going on furlough of G. F. Mosher, L. W. Pierce, and A. Sydenstricker.

The treasurer reported 116 members of the Association; 6 of these are life members.

The corresponding secretary presented a communication from the China Emergency Appeal Committee of England, asking information as to how they may aid in establishing training schools for pastors and catechists. It was voted to send the following reply: "That in our judgment their aid should be given to union institutions. The union work being in the formative period, there is not at present any training school to which we would recommend grants-in-aid to be made. But in view of the pressing need for such schools and your munificent proffer of aid, we are proceeding to work out a plan for their establishment, which will be presented at the general meeting of the Evangelistic Association

next December. There is certainly a wide desire for these schools, and we believe the matter will be taken up energetically by the Association and the Missions working in China."

Rev. E. Box and Dr. J. C. Garritt are asked to act with the Executive Committee of the Association as a commission to draft the above mentioned plan.

The Evangelistic Work Committee having turned over to this committee the matter of preparing an annotated list of the tracts and books found most helpful for evangelistic work among the various classes, the following gentlemen are asked to act as a commission to prepare the same and report at the Hankow meeting of the Association: Rev. Dr. McGillivray, chairman; Rev. J. Darroch, Rev. J. H. Pyke, Dr. R. H. Glover, Revs. J. E. Shoemaker, Geo. Miller, J. W. Lowrie, T. Barkley, and Bishop Price.

A commission to prepare resolutions on evangelistic campaign work was appointed as follows: Rev. A. V. Gray, chairman; Revs. J. B. Fearn, Geo. Armstrong, Jonathan Goforth, Ting Li-mei, Li Djungtang, Dung Ying-sung, and Shih Kwei-biao.

It is highly desirable that the interests of the Association be presented at the various summer resorts again this year, and the following gentlemen are asked to undertake the work: at Kuliang, Revs. Brewster, Phillips, Miner, Caldwell, and Bishop Price. At Mohkanshan, Revs. Hudson, Ware, Hawk, Tatum, and Britton. At Pei-tai-ho, Revs. W. E. and J. H. Blackstone.

W. C. LONGDEN,

Recording Secretary.

Soochow Tent Meetings.

The impulse to hold these tent meetings came from hearing about the tent meetings held in Nanking at the China New Year season. They were planned for and carried on by a union committee. This committee was union in a two-fold sense. It was Anglo-Chinese and inter-Mission. The foreign members were appointed by the Soochow Literary Association and the Chinese by the Soochow Anglo-Chinese Association, an association consisting of foreign and Chinese ministers, elders, physicians, and teachers, who meet once a month for spiritual, intellectual, and social fellowship. From the very beginning the utmost harmony and goodwill prevailed in all of the meetings and efforts of this committee. Though Anglo-Chinese in its make-up, the larger share of the work was done by the Chinese. There was no desire on the part of any one to work for his own church or carry out any particular church plans, but instead there was the deep conviction that the time was propitious for a great effort to reach the unsaved and all were willing to work to that end.

Daily union prayer meetings were held for Christian workers for several weeks preceding these meetings. During the last week they were addressed by Rev. P. F. Price, D.D., who was in the city holding special meetings for one of the Missions. A deep impression was made upon all who were in attendance upon these meetings. These, in turn, were followed, in one or two of the Missions, by special services for the Christians, preparatory to the tent meetings.

The meetings proper were held in a large mat tent erected on a piece of ground owned by one of the Missions, situated on the Konghong, one of the busiest streets in the city. The tent had a seating capacity of at least one thousand. Two services were advertised daily. The first from three to five and the second from eight to ten p.m., but it was often six and eleven o'clock when the services were closed. The opening day was a surprise and a rebuke. Such an effort had never been made in Soochow, and some were a little skeptical about it. Before the opening hour had arrived the tent was filled and many were turned away. Many said they had come from the most distant places in the city only to find that they could not gain admission. From the opening to the close the crowds came without any perceptible decrease in numbers. The attention and results were better as the meetings progressed. The crowds were remarkable not only for their numbers but also in their general make-up. They were not simply those who might come into a street chapel for a few moments and then pass on. Many came daily, and the majority would sit throughout the entire service. They belonged to all classes—the merchant, scholar, and coolie.

The second Sunday was a notable one. A morning service was announced for Christians and for those who had signed cards during the meetings. Stars of different colors, to be used as badges, were given out, and only those wearing these stars, signifying that they were either church member, inquirer, or helper, were admitted. The tent was completely filled, and it was an

inspiring sight to see that vast audience of one thousand people who were either Christian or inquirers.

At each meeting cards were circulated to be signed by all those who had any desire to know or understand more about the Gospel or who wished to accept Christ as their Savior. Over sixteen hundred of these cards were signed. At almost every service many stood up and made frank confession of sin and expressed their willingness to accept the Savior. At the opening of the services, on several occasions, the inquirers alone were called upon to sing some of the familiar hymns. It was good to hear the volume of sound which went up, even if there was an absence of time and harmony.

After-meetings were also held for both men and women, and it was remarkable to see the members who remained, and also to note the way in which the leaders adapted themselves to this form of procedure so largely used in efforts of this kind in the home land.

One thing, if not the thing, to be noted about these meetings was the work done and the responsibility borne by the Chinese Christians and helpers. The preaching was done by a splendid trio of pastors and evangelists—Li, Yü, and Tsa. They were ably assisted by local pastors and helpers. Only one sermon was preached by a foreigner. A large corps of ushers and personal workers, all Chinese, were present at every service and did most efficient work. A foreigner led the singing and foreigners "kept the door," but the greater part of the work was done by the Chinese. They are now having the difficult

task of following up, by personal visitation, the work thus begun.

It is still too near the close of the meetings to tell definitely about the cost of the undertaking. It will probably amount to about \$200.00, but it may be considerably less. This will be borne by all of the Missions.

Only time can tell about the actual results. Many of the names and addresses given, no doubt, will be false, and many persons signing the cards doubtless can never be found, but making every possible allowance, this is by far the greatest awakening which has ever occurred in Soochow. It is safe to say that this great, self-satisfied city knows more about the church and the Gospel which it brings than it ever did before. Hundreds of large placards were put up and thousands of hand-invitations were given out, which in themselves would have been sufficient to cause the entire city to ask about the church. Every day, for two weeks, between two and three thousand people heard the Gospel. About four thousand Gospels and several hundreds of tracts were given away. More than sixteen hundred persons were brought into close touch with sin and the great verities of this life and that which is to come. And the influence of these meetings extends beyond Soochow. Cards were signed by people from Shanghai, Wusih and many of the towns and villages near the city.

The union committee is to be continued, and beginning with a week of prayer, already decided upon, another series of meetings will be held in the autumn.

O. C. C.

United Methodist Mission, North China District. Annual Meetings at Tientsin.

The annual meetings of the above Mission were held in Tientsin, beginning with the services in the three chapels of the city on Sunday, May 1st, and continuing until Wednesday, May 10th.

The reports for the year showed considerable interest in most sections and departments, but the total increase of members was much smaller than it has been for many years past. There are now 3,253 baptized members in good standing, an increase of 29 in the year, while there are 1,131 probationers in the five circuits composing the district. The increase would have been much larger but for stringent and necessary pruning of the lists at one place in the Tongshan circuit, where the names of many people who have ceased to attend Christian services were removed from the roll.

The report of the Theological Committee showed that three men this year completed their probation and were received into the ranks of regular preachers. The first of these, Tung Chiu-ling, had obtained the phenomenal marks of 97 per cent., and this, following upon four years of almost similar success, made his case worthy of special mention and merited double rewards. He was afterwards appointed to the responsible position of teacher in the intermediate school at Wu-ting-fu. Thirteen other men were advanced a year in their probation, and seven new men were taken from the Training Institution, having already undergone four years' training; an eighth student being sent forward to the Peking University to undergo preliminary training,

prior to entering the Union Medical College.

Plans were discussed for the opening of a large college at Tongshan, which is to be recommended to Conference by the English deputation which visited the Mission in the fall of 1909, and Mr. Candlin was authorised to enter into arrangements for the purchase of suitable land.

The Preachers' Provident Society was reported in a flourishing condition, having an invested capital of over Taels 3,000. The Rev. John Hedley was reappointed honorary secretary and manager.

Some Amoy Notes.

We were threatened with a water famine a short time ago, and matters began to look very serious. The farmers especially were becoming greatly alarmed, as they were unable to plant their rice, but the rain has come, bringing great relief to many, not alone on account of the break in the drought, but because it has put a stop to the immense processions that have been marching through the streets of Chiang-chiu city, 25 miles west from here.

Imagine a throng of 5,000 or 8,000 people in line of march at a given signal of the leader all suddenly falling to the ground and wailing out their lamentations, *k'fu hō, k'fu hō* (beseech rain, beseech rain) and you have the scene before you. This was repeated many times. They wore sackcloth on their heads, or leaves or twigs. Sackcloth banners were also carried.

Recently a proclamation was posted up in Chiang-chiu calling, without distinction, for a representative from each family to proceed to a certain temple,

there to worship the idols and beseech them for rain. Failure to send a representative incurred a fine of fifty cents. In either case it placed the Christians in a dilemma. For more than a week the L. M. S. and A. R. C. Mission churches had been holding *daily union prayer meetings*. It is needless to say that when the rains came the closing service was one of sincerest praise and thanksgiving to Him who giveth all.

Up in Choan-chiu, 60 miles north, also there has been continued drought. One man (a certain priest we are told) went mad over the dry spell and imagined a human sacrifice would relieve the situation. So he bought a quantity of wood, built a pyre, placed himself upon it, lighted the fire and roasted himself to death.

Recently a teacher of a certain school here got in trouble with a fellow-citizen; all on account of a bicycle. One or more classes in the school took up the case in order to see that the teacher should receive proper satisfaction, and coming before the school authorities, demanded in pretty strong language that they too must espouse their cause in court. Of course the demand was rejected. In turn the classes went on strike, but only for a few days, when all but two or three returned. The only point is, Should they have been allowed to return? It is an open question.

We have heard of one young teacher who once failed to be on guard. The students had been writing letters and simply signing the name of the class. These letters were considered anonymous, so no notice was taken of them. Finally the students began to make inquiries

why this was so. They were told that such letters, unsigned by an individual's name, would not be recognized. That being the case, they replied, will you please explain how it was that you received, recognized, and accepted an invitation to a class dinner in response to a letter signed exactly in the same way?

Y. M. C. A.

Mr. H. S. Mackenzie, who comes out from home to take up the Y. M. C. A. work in Amoy, arrived here a short time ago. Mr. Mackenzie's home is in Australia, but the past two years he has spent in Scotland or England studying, and from there received his appointment to this work. He comes not as an entire stranger among us, as he was, some two or three years ago, connected with an Anglo-Chinese college at Chiang-chiu.

This we understand is the first appointment ever made by the National Council of the British Association for the work of the Y. M. C. A. *in the whole of China*. He is also the first foreign representative of the Y. M. C. A. to enter this particular field. A splendid opportunity lies before him, and he receives the warmest welcome and cordial support of all Christian workers in this territory, who wish him abundant success.

P. W. PITCHER.

AMOY, June 8th, 1910.

Chikungshan Summer Resort.

Dr. G. A. Huntley asks us to announce to all who are interested in the Summer Resort at Chikungshan that the annual meeting of members of the North Valley Association will be held in the church on Tuesday, August 2nd, at 9.30 a.m.

The Month.

THE CENSORATE.

This old established institution has passed through some trying experiences in which its privileges were evidently in danger of infringement. Early in the year Censor Chiang Ch'un-lin, of the circuit of Chinese Turkestan, made a series of attacks on leading officials. He denounced the Shanghai Taotai for subsidizing newspapers; Fêng Jū-kuei, Governor of Kiangsi, "for bad reputation;" Chu Chia-pao, Governor of Anhwei, "for deception and favouritism," and Viceroy Chang Jên-chun, of the Liangkang, for employing incapable subordinates. For this piece of temerity Censor Chiang was reproved by a decree of February 7.

He tendered his resignation and retired to his native province, Fukien, to support and nourish his aged mother.

There was a strong feeling in the Censorate that he should be restored to his rank in that body, and a memorial to this effect was prepared and signed by all members of the Censorate, except the president.

Another aspect of the situation was revealed in H. I. Highness the Prince Regent, giving instructions to the President of the Censorate that though the censors are allowed to report upon hearsay evidence, discretion should be exercised, and only such rumours as appear to have foundation should be made the basis or subject of memorials.

The latest news regarding the exercise of the rights of the Censorate is that a censor having recently impeached Sun Pao-chi, Governor of Shantung, on several counts, and no investigation having been ordered into the matter five or six censors have now decided to impeach H.E. Sun jointly, and to that end have prepared an impeachment on six counts.

NEW COINAGE.

An Imperial Decree of May 24, after indicating the steps taken in

coming to some satisfactory solution of the currency problem, says: "The Ministry has now memorialized Us on the currency system drawn up, with a copy of the regulations and also on the plan of calling in the old coinage. We have perused the memorials and find the system proposed satisfactory and practical. It becomes necessary immediately to promulgate it for public information"! "It is commanded that the unit of national currency for China shall be the 'yuan' or dollar (yen), and the standard shall temporarily be silver. The dollar shall be the principal currency and shall weigh seven mace and two candareens. The subsidiary coinage shall be three silver coins of fifty, twenty-five and ten cents denominations, one nickel coin of five cents and four copper coins of two cents, one cent, five cash and one cash. The values of the dollars, ten cents, cents and cash shall be in decimal proportion and permanently fixed. It shall not be permitted to raise their relative values nor to depreciate them. The Ministry shall direct the mints to mint new coins according to the standard weight, purity and design, and when these aggregate, to issue them gradually for currency. All taxes and duties should be paid in the new currency and all payments shall also be made likewise. The Ta Ching Government Bank shall be made responsible in conjunction with the mint to establish organs for the exchange of the old money and new coins. The provincial governments shall be instructed to cease minting. All public offices in the capital and the provinces should be notified to arrange changes according to the standard and ratio fixed and within the prescribed time.

On the issue of the new currency all the sycee and old currency may be used according to market value, and the Ministry will order mints and

banks to exchange them till a time has been fixed upon for their suspension. After the new currency has been established all government or private amounts shall be paid or accepted in the Chinese silver currency, and no refusal or depreciation shall be allowed."

THE PARLIAMENT QUESTION.

Since the paragraphs referring to this subject in the March issue, we hear that many consultations took place between the Prince Regent and the members of the Grand Council concerning the establishment of a national parliament, and it is reported that the inauguration would not take place for five years.

A joint conference of the representatives of provincial councils has been proposed to be convened by the representatives of the earlier parliamentary movement. The representatives have seen in Peking that they may join hands with the members of the Legislative Council and thus show the Grand Council how far the people are ready for a parliamentary system. It was proposed to hold a meeting of the representatives of provincial councils in Peking, but as most of the provinces proposed to hold the meeting at Shanghai, the matter remains undecided.

The Imperial Decree convening the Legislative Council, dated 9th May, reads: "A decree of our late Emperor established the Legislative Council (Tsecheng-yuan) as the basis for upper and lower houses of parliament, and thus our late Emperor has showed great favour to the people, which all equally enjoy. The first day of the ninth moon (3rd October) is the date fixed to open the first session of the Legislative Council. We have selected the following and appoint them as members of that Council (who are to be selected by us according to the regulations):—

a.—Imperial clansmen, princes, dukes and hereditary nobles.—Prince Jui (and thirteen others); b.—Hereditary nobles of Manchu and Chinese.—Hsi Chang (and eleven others); c.—Princes, dukes and hereditary

nobles of dependencies.—Pu Ti-su (and seventeen others); d.—Imperial clans (Chuehlo).—Ting Hsui (and five others); e.—Officials of the central government.—Kwei Lien (and thirty others); f.—Learned men—Wu Shih-kan (and nine others).

In preparation for the opening of the session of the Council we decide the 20th day of the eighth moon (23rd September) as the day when all the members should assemble to attend to the preparation for the sessions. This session of the Legislative Council is a matter without precedents and is a preparation for the parliamentary system, and therefore the members of the Council should be loyal and endeavour to maintain order to carry out their duties as representatives of public opinions so as to fulfil our Imperial desire to effect constitutional government system in proper order. This decree should be promulgated throughout the Empire."

A memorial praying for the early establishment of parliament was presented on June 16th. The delegates, who numbered 150, represented seven bodies, namely: the Provincial Assemblies, the Literati, Chambers of Commerce, the Gentry, the Constitutional Societies, the Chinese Over-sea and the Bannermen.

THE NANYANG EXHIBITION.

This first national exposition in China, which owes its existence to the foresight and energy of the former Viceroy of Nanking, H. E. Tuan Fang, was successfully opened on 5th June, in spite of many portents and alarms called forth by the unrest prevailing in other parts of China.

The first ticket of admission to the Exhibition was sold to Mr. Liang Ping-san, the representative of the Chinese in Java, for Taels 10,000.

Yang Shih-chi, Chief Examiner, Viceroy Chang Jen-chun and native civil and military high officials, representatives of the Exhibition from provinces, foreign Consular officials, press representatives and male and female students, altogether over 1,000

people, were present. An Imperial Decree sanctioning the establishment of the Exhibition was read. Then congratulatory speeches by representatives of various bodies were read. Most of them dwelt on the importance of industrial development. The speech of the President of the Provincial Council especially made a deep impression. The ceremony was an unprecedented success, and foreigners congratulated the officials concerned

with the Exhibition on the success. Regarding the display of exhibits nearly half of the whole buildings are completed. The industrial, educational, machinery, military, arts and British, Japanese, American and German buildings are almost finished. The display of the exhibits is in good order. The goods exhibited by Europeans and Americans are mostly machinery, while Japanese exhibits are mostly goods to meet Chinese tastes.

Missionary Journal.

BIRTHS.

- At Paoning, Sze., April 7th, to Dr. and Mrs. ELLIOTT, C. I. M., a son (Charles Evans.)
 At Kuling, May 18th, to Rev. and Mrs. K. W. ENGDAHL, Swedish Miss. Society, a son.
 At Laohokow, May 30th, to Mr. and Mrs. A. WHITELAW, a son (James Caldwell.)
 At Nanking, June 8th, to Rev. and Mrs. J. E. WILLIAMS, a son.
 At Fancheng, Hupeh, June 10th, to Rev. and Mrs. G. M. TRYGSTAD, a son.
 At Kuling, May 18th, to Rev. and Mrs. W. R. JOHNSON, a son.
 At Kuliang, June 16th, to Dr. J. E. and Mrs. GOSSARD, a daughter (Helen.)

DEATHS.

- At Berkeley, California, May 10th, ELIZA NELSON, dearly beloved wife of Dr. John Fryer, formerly of the Kiangnan Arsenal, Shanghai, of angina pectoris.
 At Chefoo, June 20th, Mrs. HELEN S. C. NEVIUS, widow of the Rev. John L. Nevius, D.D.
 At Paoning, May 16th, Miss C. M. BIGGS, from typhus fever.

ARRIVAL.

- June 18th, Miss MAUD GODDARD, for Ningpo.

DEPARTURES.

- May 16th, Mr. W. E. SHEARER, C. I. M., and son, to England via Siberia.
 May 22nd, Messrs. D. E. HOSTE and A. ORR-EWING, C. I. M., to Eng. via Siberia.
 May 27th, Rev. and Mrs. L. W. PIERCE, A. B. M., South, Yangchow, to U. S. A.

- May 28th, Mr. and Mrs. F. K. SCHOPPE, to Germany; Mr. and Mrs. C. A. BUNTING and child, to England; Mr. and Mrs. W. A. MC-ROBERTS and child, and Mr. and Mrs. G. H. SEVILLE and two children, to N. America., all C. I. M.

May 30th, Mr. A. STANISLAW, C. I. M., to Russia via Siberia.

May 31st, Miss E. A. OGDEN, C. I. M., to Canada.

June 5th, Miss H. DAVIES, C. I. M., to England via Siberia.

June 7th, Rev. JOHN MURRAY, A. P. M., Tsinanfu, to U. S. A.

June 8th, Dr. and Mrs. H. T. WHITNEY, A. B. C. F. M.; Dr. and Mrs. H. M. WOODS and son, Tsingkiangpu; Rev. and Mrs. E. F. TATUM, A. B. M., South, Shanghai; Rev. and Mrs. G. F. MOSHER, A. C. M., Wusieh; Dr. MARY V. GLENTON, A. C. M., Wuchang, all for U. S. A.

June 10th, Mr. and Mrs. R. YOUNG, and infant, C. I. M., to England.

June 11th, Rev. BROWNELL GAGE and family, Yale Mission, Changsha, to England.

June 14th, Mrs. and Miss LYON and Rev. and Mrs. C. D. HERRIOTT and 2 children, A. P. M., Hangchow, and Miss E. LANMAN, Assoc. A. P. M., Shanghai; Dr. and Mrs. H. W. BOONE and child, A. C. M., Shanghai; Rev. and Mrs. H. G. DILDINE and two children, M. E. M., Yungchun, Fukien, all for U. S. A.

June 18th, Miss H. B. FLEMING, C. I. M., to Australia; Miss E. SILVER, A. P. M., to U. S. A. via Siberia, and W. C. CHAPMAN, P. M. Press, to Scotland, via Siberia.

June 22nd, Miss MAMIE GLASS-BURNER, M. E. M., Tangtan, Haitan, to U. S. A.

June 25th, Mrs. CAMPBELL BROWN, E. P. M., Changchowfu, for England



GENERAL VIEW OF THE BAPTIST



MISSION (SOUTH) COMPOUND, CANTON.